



THE NEW PALI COURSE PART 1 & 2

BY

Prof. A. P. Buddhadatta, Maha Nayaka Thero

Published By

Singapore Buddhist Meditation Centre
1 Jalan Mas Puteh
Singapore 128607
Tel : 7783330 Fax : 7730150
10.05.98

THE NEW PALI COURSE PART I

BY

Prof. A. P. BUDDHADATTA, Mahā Nāyaka Thera

Sri Kalyanavamsa Sect.,

Aggamahāpandita, Sahitya Chakravarti, D. Lit.,

*Author of "Concise Pali-English Dictionary", English-Pali Dictionary", etc.
and editor of "Buddhadatta's Manual", etc.*

AGGĀRĀMA, AMBALANDODA

SEVEN EDITION



Published by
Singapore Buddhist Meditation Centre
No. 1 Jalan Mas Puteh
Singapore 128607
Tel : 7783330 Fax : 7730150

ACKNOWLEDGEMENT

“SABBA DĀNAM DHAMMA DĀNAM JINĀTI”

“The gift of truth excels all other gifts”

"THE NEW PALI COURSE"

IS SPONSORED BY

**Mdm. Tan Ching Song
Master Soh Keng Shun
Master Keng Shun**

I am most grateful to Mdm. Tan Ching Song & Family for their generous contribution in defraying the printing cost of this book.

**MAY THE BLESSINGS OF THE TRIPLE GEM BE
WITH THEM AND THEIR FAMILY.**

Ven. Weragoda Sarada Maha Thero
Singapore Buddhist Meditation Centre
No 1, Jalan Mas Puteh
Singapore 128607
Tel: 7783330 Fax: 7730150
10.5.1998

FOREWORD

BY

DR. G. P. MALALASEKARA

University College, Colombo

I consider it a great honour that I should have been asked to write this foreword. The eminence of Rev. A. P. Buddhadatta Thera as a scholar is far too well-known in Ceylon and elsewhere for his work to need any commendation from others. His books, particularly the *Pālibhāshāvataraṇa*, have for many years now been a great boon to students of Pali. The fact that they are written in Sinhalese has, however, restricted their use only to those acquainted with the language. Rev. Buddhadatta has by this present publication removed that disability. As a teacher of Pali, chiefly through the medium of English, I welcome this book with great cordiality for it would considerably lighten my labours. It fulfils a great need and I wish it success with all my heart. I would also congratulate the publishers on their enterprise in a new field.

G. P. MALALASEKARA.

University College, Colombo.

17th June, 1937.

PREFACE

Pali is the language in which the oldest Buddhist texts were composed. It originated in the ancient country of Magadha which was the kingdom of Emperor Asoka and the centre of Buddhistic learning during many centuries. Pali is older than classical Sanskrit, and a knowledge of it is very useful to students of philology and ancient history. It is still the classical language of the Buddhists of Ceylon, Burma and Siam.

During the latter half of the last century some European scholars became interested in the study of Pali and wrote some articles and books to encourage the study of it. At the same time the publication of Pali Texts in Europe was begun through the efforts of Professors V. Fausboll, H. Oldenberg and T. W. Rhys Davids. Thanks to the indefatigable labours of the last mentioned scholar and the Pali Text Society, which he established some fifty years ago, the whole of the Pali Canon (of the Theravāda School) is now found in print.

Pali is now taught in many universities both in the East and the West. There is also a desire all over the civilized world at the present day to read the original Pali Texts in order to find out what the Buddha has preached to mankind 25 centuries ago and to see what historical and philological treasures are enshrined therein. Therefore, to facilitate the study of Pali, some modern scholars have compiled Pali courses, grammars and readers

according to modern methods. Of these the Pali Grammar by Chas. Duroiselle, formerly Professor of Pali at Rangoon College, still stands unrivalled. Gray's Pali Course has done much service for a long time to students in India and Burma ; and S. Sumangala's Pali Course has done the same to students in Ceylon.

Although such books were written in European languages hardly any appeared in Sinhalese. Here they studied Pali through books which were written many centuries ago. Therefore, about 1920, when some schools in Ceylon began to teach Pali, the great difficulty before them was the lack of suitable books. Then, requested and encouraged by Mr. P. de S. Kularatna, Principal, Ananda College, I compiled *Pāli-bhāṣhāvatarāṇa* (I, II, III) in Sinhalese to teach Pali grammar and composition to beginners. It was a success ; the demand for the first book necessitated the publisher to bring out three editions of it within eleven years from 1923 to 1934*.

Many complimented the work. Recently there came a request from Burma for permission to translate the same into Burmese. Some suggested to me to write it in English as the books already mentioned did not satisfy them ; but I dared not to do it as my knowledge of English was insufficient for such a task. But finally I was prevailed upon by Dr. G. C. Mendis to produce this volume.

This is not a literal translation of the Sinhalese edition, but a different compilation on the same lines. To understand the nature of the work it is enough to quote from the report, sent to me by the "Text Book Committee" of the Education Department of Ceylon, on

*Now it is in the eleventh edition.

the Sinhalese one : "This is a book for teaching Pali to beginners through the medium of Sinhalese. The method adopted is the modern one of teaching the languages through composition. The lessons are well graded and practical. This supplies a long felt want . . . We should recommend it for use in schools as an introduction to the study of Pali".

My thanks are due, first of all, to Dr. G. C. Mendis, who very kindly assisted me in many ways to bring out this volume ; secondly to Dr. G. P. Malalasekara, Lecturer in Oriental Languages, Ceylon University College, for his Foreword, and lastly to the Colombo Apothecaries' Co., Ltd., for the publication of this volume.

A. P. BUDDHADATTA.

Aggārāma,
Ambalangoda,
15th June, 1937.

TABLE OF CONTENTS

	PAGE
Foreword	vii
Preface	ix
The Alphabet	1
Pronunciation	2
Parts of Speech	3
Gender, Number and Case	3
Declension of Nouns	5
Conjugation of Verbs	8
Conjugation of the Root "Paca"	8
Different Conjugations	10
The Seventh Conjugation	11
Masculine Stems ending in i	13
Past Tense	16
Personal Pronouns	18
Future Tense	21
Masculine Nouns ending in i	21
Masculine Nouns ending in u	23
Adjectival Nouns ending in u	26
Masculine Nouns ending in ū	27
Adverbs of time	28
Declension of Feminine Nouns	30
The Imperative	31
The Optative or Potential	31
Feminine Stems ending in i	33
Feminine Stems ending in ī	34
Indeclinable Past Participle	35
Feminine Nouns ending in u	38

	PAGE
Adverbs of Place	39
Neuter Gender	41
The Infinitive	42
Neuter Nouns ending in i	44
Neuter Nouns ending in u	45
Some more Particles	45
Classification of Nouns	48
Pronouns	49
Adjectives (Pronominal)	50
The Demonstrative Pronoun "Ta"	51
The Demonstrative Pronoun "Ima"	52
The Verbal Adjectives or Participles	55
The Present Participle	55
Past Participles	59
"To" in the Sense of Ablative	60
Adjectives	62
Numerals	66
Declension of Numerals	68
Ordinal Numerals	71
Adverbs	74
Syntax	76
Order of a Sentence	76
Concord	77
How to Enlarge and Analyse a Sentence	79
Passive Voice	83
Passive Participles	87
Causal or Causative Verbs	90
The Vocabulary —	
Pali-English	93
English-Pali	108

THE NEW PALI COURSE

FIRST BOOK

THE ALPHABET

1. The Pali alphabet consists of 41 letters, eight vowels and thirty-three consonants.

VOWELS

a, ā, i, ī, u, ū, e, o

CONSONANTS

k, kh, g, gh, ṇ
c, ch, j, jh, ñ
ṭ, ṭh, ḍ, ḍh, ṇ
t, th, d, dh, n
p, ph, b, bh, m
y, r, l, v, s, h, ḷ, ṇ.

2. Of the vowels a, i, u are short ; the rest are long.

Although e and o are included in long vowels they are often sounded short before a double consonant, e.g. *Mettā, Setṭhī, Okkamati, Yottam*.¹

1. Wide Book II for further treatment of letters.

3. PRONUNCIATION

a	is pronounced like a	in <i>what</i> or
	u	in <i>hut</i>
ā	„ „ a	in <i>father</i>
i	„ „ i	in <i>mint</i>
ī	„ „ ee	in <i>see</i>
u	„ „ u	in <i>put</i>
ū	„ „ oo	in <i>pool</i>
e	„ „ a	in <i>cage</i>
o	„ „ o	in <i>no</i>
k	„ „ k	in <i>kind</i>
kh	„ „ kh	in <i>blackheath</i>
g	„ „ g	in <i>game</i>
gh	„ „ gh	in <i>big house</i>
ṇ	„ „ ng	in <i>singer</i>
c	„ „ ch	in <i>chance</i>
ch	„ „ ch h	in <i>witch-hazel</i>
jh	„ „ dge h	in <i>sledge-hammer</i>
ñ	„ „ gn	in <i>signore</i>
ṭ	„ „ t	in <i>cat</i>
ṭh	„ „ th	in <i>ant-hill</i>
ḍ	„ „ d	in <i>bad</i>
ḍh	„ „ dh	in <i>red-hot</i>
ṇ	„ „ kn	in <i>know</i>
t	„ „ th	in <i>thumb</i>
th	„ „ th	in <i>pot-herb</i>
d	„ „ th	in <i>then</i>
dh	„ „ dh	in <i>adherent</i>
ph	„ „ ph	in <i>uphill</i>
bh	„ „ bh	in <i>abhorrence</i>
y	„ „ y	in <i>yes</i>
s	„ „ s	in <i>sight</i>
ṇ	„ „ ng	in <i>sing</i>

j, n, p, b, m, r, l, v and h are pronounced just as they are pronounced in English.

PARTS OF SPEECH

4. In English there are 8 parts of speech. They are all found in Pālī, but the Pālī Grammarians do not classify them in the same way. Their general classification is :

1. *Ñāma* = noun
2. *Ākhyāta* = verb
3. *Upasagga* = prefix
4. *Nipāta* = indeclinable particle.

Pronouns and adjectives are included in the first group. Adjectives are treated as nouns because they are declined like nouns.

Conjunctions, prepositions, adverbs and all other indeclinables are included in the fourth group.

Gender, Number and Case

5. There are in Pālī as in English three genders and two numbers.

- | | | |
|----------|---------------------------|-------------|
| GENDER : | (1) <i>Pullīṅga</i> | = Masculine |
| | (2) <i>Itthilīṅga</i> | = Feminine |
| | (3) <i>Napumsakalīṅga</i> | = Neuter |
| NUMBER : | (1) <i>Ekavacana</i> | = Singular |
| | (2) <i>Bahuvacana</i> | = Plural |

6. Nouns which denote males are masculine ; those which denote females are feminine ; but nouns which denote inanimate things and qualities are not always neuter, e.g. *Rukkha* (tree), *Canda* (moon) are masculine. *Nadī* (river), *Latā* (vine), *Paññā* (wisdom) are feminine. *Dhana* (wealth), *Citta* (mind) are neuter.

Two words denoting the same thing may be, sometimes, in different genders ; *Pāsāṇa* and *Silā* are both synonyms for a stone, but the former is masculine, and the latter is feminine. Likewise one word, without changing its form, may possess two or more genders e.g. *geha* (house) is masculine and neuter, *kucchi* (belly) is masculine and feminine.

Therefore it should be remembered that gender in Pali is a grammatical distinction existing in words it is called *grammatical gender*.

7. There are eight cases, namely :

1. *Paṭhamā* = Nominative
2. *Dutiyā* = Accusative
3. (a) *Tatiyā* = Ablative of agent and
(b) *Karaṇa* = Ablative of instrument
4. *Catutthī* = Dative
5. *Pañcamī* = Ablative of separation
6. *Chaṭṭhī* = Possessive or Genitive
7. *Sattamī* = Locative
8. *Ālapana* = Vocative

The Ablative in English is here divided into *Tatiyā*, *Karaṇa* and *Pañcamī*. But, as *Tatiyā* and *Karaṇa* always have similar forms both of them are shown under "Instrumental". Where only the "Ablative" is given the reader must understand that all (3) forms of the Ablative are included.

DECLENSION OF NOUNS

8. Nouns in Pali are differently declined according to their gender and termination.

Nara is a masculine stem, ending in—**a**.

It is to be declined as follows :—

	SINGULAR	PLURAL
<i>Nom.</i>	Naro = man	Narā = men
<i>Acc.</i>	Naraṇ = man	Nare = men
<i>Ins.</i>	Narena = by, with or through man	Narebhi ; narehi = by, with or through men
<i>Dat.</i>	Narāya ; narassa = to or for man	Narānaṇ = to or for men
<i>Abl.</i>	Narā ; naramhā ; na- rasmā = from man	Narebhi ; narehi = from men
<i>Gen.</i>	Narassa = of man	Narānaṇ = of men
<i>Loc.</i>	Nare ; naramhi ; na- rasmiṇ = on or in man	Naresu = on or in men
<i>Voc.</i>	Nara ; narā = O man	Narā = O men

Some of the stems similarly declined are :—

<i>Purisa</i> = man	<i>Buddha</i> = the Enlightened One
<i>Manussa</i> = human being	<i>Dhamma</i> = doctrine
<i>Haṭṭha</i> = hand	<i>Saṅgha</i> = the community
<i>Pāda</i> = leg ; foot	<i>Āloka</i> = light
<i>Kāya</i> = body	<i>Loka</i> = world
<i>Rukkha</i> = tree	<i>Ākāsa</i> = sky
<i>Pāsāṇa</i> = rock ; stone	<i>Suriya</i> = sun
<i>Gāma</i> = village	<i>Canda</i> = moon

<i>Mugga</i> = path	<i>Vihāra</i> = monastery
<i>Putta</i> = son	<i>Dīpa</i> = island ; lamp
<i>Kumāra</i> = boy	<i>Mañca</i> = bed
<i>Vāṇija</i> = merchant	<i>Āhāra</i> = food
<i>Cora</i> = thief	<i>Siha</i> = lion
<i>Mitta</i> = friend	<i>Miga</i> = deer ; beast
<i>Dāsa</i> = slave	<i>Assa</i> = horse
<i>Bhūpāla</i> = king	<i>Goṇa</i> = ox
<i>Kassaka</i> = farmer	<i>Sunakha</i> = dog
<i>Lekhaka</i> = clerk	<i>Varāha</i> = pig
<i>Deva</i> = god ; deity	<i>Sakuṇa</i> = bird
<i>Vānara</i> = monkey	<i>Aja</i> = goat
	<i>Kāku</i> = crow

9. Inflections or case-endings of the above declension are:

CASE	SINGULAR	PLURAL
<i>Nom.</i>	o	ā
<i>Acc.</i>	ṇ	e
<i>Ins.</i>	ena	ebhi ; ehi
<i>Dat.</i>	āya ; ssa	ānaṇ
<i>Abl.</i>	ā ; mhā ; smā	ebhi ; ehi
<i>Gen.</i>	ssa	ānaṇ
<i>Loc.</i>	e ; mhi ; smiṇ	esu
<i>Voc.</i>	a ; ā	ā

The last vowel of the stem should be elided before an inflection which begins with a vowel.

Exercise 1

TRANSLATE INTO ENGLISH

1. Manussānaṇ.
2. Purise.
3. Hatthaṇ.
4. Pādamhi.
5. Kāyena.
6. Buddhesu.
7. Dhammaṇ.
8. Saṅghamhā.
9. Suriye.
10. Rukkhassa.
11. Ākāsenā.
12. Bhūpālebbhi.
13. Devā.
14. Candaṇ.
15. Gāmasmā.
16. Go-

nāya. 17. Sihānaṇ. 18. Asso. 19. Sakuna 20. Mañcasmin.

TRANSLATE INTO PALI

1. The dogs. 2. Of the hand. 3. On the men. 4. From the tree. 5. In the islands. 6. With the foot. 7. By the hands. 8. To the lion. 9. Of the oxen. 10. From the birds. 11. By the king. 12. O deity. 13. To the sun. 14. In the sky. 15. Through the body. 16. On the bed. 17. Of the moons. 18. In the world. 19. The monkey. 20. Through the light.

Exercise 2

TRANSLATE INTO ENGLISH

1. Purisassa goṇo. 2. Manussānaṇ hatthā. 3. Ākāsamhi sakunā. 4. Buddhassa dhammo. 5. Mañcesu manussā. 6. Assānaṇ pādā. 7. Rukkhe sakuno. 8. Pāsānamhi goṇo. 9. Lokasmiṇ manussā. 10. Bhūpālassa dipā.

TRANSLATE INTO PALI

1. The body of the ox. 2. The bird on the tree. 3. The island of the world. 4. With the feet of the man. 5. By the hand of the monkey. 6. Of the birds in the sky. 7. In the doctrine of the Buddha. 8. The villages of the king. 9. The birds from the tree. 10. The horse on the path.

REMARK

In translating these into Pali, the articles should be left out. There are no parallel equivalents to them in Pali. But it should be noted that the pronominal adjective "ta" (that) may be used for the definite article, and "eka" (one) for the indefinite. Both of them take the gender, number, and case of the nouns they qualify. (See §§46 and 48).

CONJUGATION OF VERBS

10. There are three Tenses, two Voices, two Numbers, and three Persons in the conjugation of Pali verbs.

TENSE

1. *Vattamānakāla* = Present Tense
2. *Atitakāla* = Past Tense
3. *Anāgatakāla* = Future Tense

VOICE

1. *Kattukāraka* = Active Voice
2. *Kammakāraka* = Passive Voice

PERSON

1. *Paṭhamapurisa* = 3rd Person
2. *Majjhimapurisa* = 2nd Person
3. *Uttamapurisa* = 1st Person

The first person in English is 3rd in Pali.

Numbers are similar to those of nouns.

11. There is no attempt to conjugate the Continuous, Perfect, and Perfect Continuous Tenses in Pali ; therefore only the indefinite forms are given here.

Conjugation of the Root “paca” (to cook)

12. INDICATIVE, PRESENT

ACTIVE VOICE

SINGULAR

PLURAL

- | | |
|--|--------------------------------------|
| 3rd (So) pacati = he cooks | (Te) pacanti = they cook |
| 2nd (Tvaṇ) pacasi = thou
cookest | (Tumhe) pacatha = you
cook |
| 1st (Ahaṇ) pacāmi = I
cook | (Mayaṇ) pacāma = we
cook |

13. The base *bhava* (to be) from the root *bhū* is similarly conjugated.

3rd (So) **bhavati** = he is (Te) **bhavanti** = they are

2nd (Tvaṇ) **bhavasi** = thou (Tumhe) **bhavatha**=you
art are

1st (Ahaṃ) bhavāmi = (Mayaṃ) bhavāma = we
I am are

The following are conjugated similarly :—

Gacchati = goes

Titthati = stands

Nisīdati = sits

Sayati = sleeps

Carati = walks

Dhāvati = runs

Passati = sees

Bhuñjati = eats

Bhāṣati = says

Harati = carries

Āharati = brings

Kīlati = plays

Vasati = lives

Hanati = kills

Āruhati = ascends

Hasati = laughs

Yācati = begs

Exercise 3

TRANSLATE INTO ENGLISH

1. Narā suriyaṇ passanti. 2. Goṇā pāsāṇe tiṭṭhanti.
3. Manusso gāme carati. 4. Sakuṇo rukkhe nisidati.
5. Buddhō dhammaṇ bhāsati. 6. Ahaṇ dipaṇ āharāmi.
7. Mayaṇ goṇe harāma. 8. Saṅgho gāmaṇ gacchati.
9. Tvaṇ sihaṇ passasi. 10. Bhūpālā asse āruhanti. 11.
Devā ākāseṇa gacchanti. 12. Assā dīpesu dhāvanti.
13. Tvaṇ pādehi carasi. 14. Tumhe hatthehi haratha.
15. Mayaṇ loke vasāma. 16. Sunakhā vānarehi kiḷanti.
17. Puriso mañce sayati. 18. Varāhā ajeḥi vasanti.
19. Siḥā sakuṇe hananti. 20. Sunakhā gāme caranti.

TRANSLATE INTO PALI

1. The horse stands on the rock. 2. The goats walk in the village. 3. You see the sun. 5. The moon rises in the sky. 5. The men sleep in beds. 6. The oxen run from the lion. 7. People live in the world. 8. Thou bringest a lamp. 9. We live in an island. 10. Thou art a king. 11. You see the bird on the tree. 12. The monkey plays with the pig. 13. The king kills a lion. 14. The deity walks in the sky. 15. Trees are in the island. 16. He carries the lamp. 17. We see the body of the man. 18. We eat with the hands.

Different Conjugations

14. There are seven different conjugations in Pali; they are called *dhātugaṇas* (= groups of roots). The Pali grammarians represent roots with a final vowel, but it is often dropped or changed before the conjugational sign. Each *dhātugaṇa* has one or more different conjugational signs, which come between the root and the verbal termination.

The seven conjugations and their signs are:

1st Conjugation	=	Bhuvādigāṇa	:	<i>a</i>	
2nd	„	=	Rudhādigāṇa	:	<i>m-a</i>
3rd	„	=	Divādigāṇa	:	<i>ya</i>
4th	„	=	Svādigāṇa	:	<i>ṇo, ṇu, uṇā</i>
5th	„	=	Kiyādigāṇa	:	<i>ṇā</i>
6th	„	=	Tanādigāṇa	:	<i>o, yira</i>
7th	„	=	Curādigāṇa	:	<i>e, aya</i>

A great number of roots are included in the *first* and the *seventh* group. The roots *paca* and *bhū*, given above,

belong to the first conjugation. The last vowel of "paca" is dropped before the conjugational sign *a*.

The monosyllabic roots like *bhū* do not drop their vowel. It is *gunated* or strengthened before the conjugational sign :

i or ī strengthened becomes e

u or ū ,, ,, o

e.g. *Nī + a* becomes *Ne + a* ;

Bhū + a ,, Bho + a

Then **e** followed by **a** is changed into *ay*

a ,, a ,, ,, av

∴ *Ne + a* becomes *naya* :

Bho + a ,, bhava

It is not necessary for a beginner to learn how these bases are formed. But the bases will be given very often for the convenience of the students. *The base is the root with its conjugational sign combined.*

The Seventh Conjugation

15. The special feature of the first conjugation is that the last vowel of the base is lengthened before the First Personal endings.

The same rule is applied for the bases ending with *a* of the 2nd, 3rd, 6th and 7th conjugations, in addition to their special features.

The bases of the seventh conjugation are of two kinds as it has two conjugational signs, e.g. from the root *pāla* two bases *pāle* and *pālaya* are formed.

Conjugation of Pāla (to protect or govern)

BASE PĀLE

INDICATIVE, PRESENT. ACTIVE VOICE

	SINGULAR	PLURAL
3rd	Pāleti	Pālenti
2nd	Pālesi	Pāletha
1st	Pālemi	Pālema

BASE PALAYA

3rd	Pālayati	Pālayanti
2nd	Pālayasi	Pālayatha
1st	Pālayāmi	Pālayāma

Some of the similarly conjugated are :

<i>Jāleti</i> = kindles	<i>Pūjeti</i> = offers; respects
<i>Māreti</i> = kills	<i>Uḍḍeti</i> = flies
<i>Oloketi</i> = looks at	<i>Pīleti</i> = oppresses
<i>Coreti</i> = steals	<i>Udeti</i> = (the sun or moon) rises
<i>Deseti</i> = preaches	<i>Pāteti</i> = fells down
<i>Cinteti</i> = thinks	<i>Ṭhapeti</i> = keeps

16. The conjugational sign *nā* of the fifth group is shortened in the Third Person plural:

BASE VIKKINA = TO SELL

	SINGULAR	PLURAL
3rd	Vikkiṇāti	Vikkiṇanti
2nd	Vikkiṇāsi	Vikkiṇātha
1st	Vikkiṇāmi	Vikkiṇāma

The following are similarly conjugated:—

<i>Kiṇāti</i> = buys	<i>Miṇāti</i> = measures
<i>Jānāti</i> = knows	<i>Gaṇhāti</i> = takes
<i>Suṇāti</i> = hears	<i>Uggaṇhāti</i> = learns
<i>Jināti</i> = wins	<i>Ocināti</i> = gathers (together); collects

Exercise 4

TRANSLATE INTO ENGLISH

1. Puttā dhammaṃ uggaṇṇanti. 2. Siho migaṃ māreti.
3. Vāṇijassa putto goṇe vikkiṇāti. 4. Mayaṃ vāṇijamhā mañce kiṇāma.
5. Lekhako mittena magge gacchati.
6. Dāsā mittānaṃ sunakhe haranti. 7. Kassako goṇe kiṇāti.
8. Kākā ākāse uḍḍenti. 9. Vāṇijā Buddhassa dhammaṃ suṇanti.
10. Corā mayūre¹ corenti. 11. Ahaṃ Buddhaṃ pūjemi.
12. Tvaṃ dīpaṃ jālehi. 13. Dāso goṇaṃ pīleti.
14. Tumhe magge kassakaṃ oloketha.
15. Mayaṃ dhammaṃ jānāma.

TRANSLATE INTO PALI

1. The robber steals an ox. 2. The clerk's son buys a horse.
3. Merchants sell lamps. 4. He knows the friend's son.
5. Boys learn in the village. 6. Peacocks are on the road.
7. The slave lights a lamp. 8. Lions kill deer.
9. The king governs the island. 10. Birds fly in the sky.
11. We see the sons of the merchant.
12. Look at the hands of the man. 13. You hear the doctrine of the Buddha.
14. They respect (or make offerings to) the community.
15. The monkey teases (or oppresses) the birds.

1. Mayūra = peacock.

17. Masculine Stems Ending in i

DECLENSION OF "AGGI" (FIRE)

SINGULAR		PLURAL
<i>Nom.</i> }	Aggi	Aggi; aggayo
<i>Voc.</i> }		
<i>Acc.</i>	Aggiṃ	Aggi; aggayo
<i>Inst.</i>	Aggīnā	Aggībhi ; aggīhi

SINGULAR

PLURAL

<i>Dat</i>	}	Aggino; aggissa	Agginan
<i>Gen.</i>			
<i>Abl.</i>		Agginā; aggimhā; aggismā. Aggībhi; aggīhi	
<i>Loc.</i>		Aggimhi; aggismin	Aggīsu

The following are similarly declined:—

<i>Muni</i> = monk	<i>Kapi</i> = monkey
<i>Kavi</i> = poet	<i>Ahi</i> = serpent
<i>Isi</i> = sage; hermit	<i>Dīpi</i> = leopard
<i>Ari</i> = enemy	<i>Ravi</i> = sun
<i>Bhūpati</i> = king	<i>Giri</i> = mountain
<i>Pati</i> = husband;	<i>Maṇi</i> = gem
master	<i>Yatthi</i> = stick
<i>Gahapati</i> = householder	<i>Nidhi</i> = hidden treasure
<i>Adhipati</i> = lord; leader	<i>Asi</i> = sword
<i>Atithi</i> = guest	<i>Rāsi</i> = heap
<i>Vyādhi</i> = sickness	<i>Pāṇi</i> = hand
<i>Udāhi</i> = ocean	<i>Kucchi</i> = belly
<i>Vīhi</i> = paddy	<i>Mutthi</i> = fist, hammer
	<i>Bodhi</i> = Bo-tree

MORE VERBS CONJUGATED LIKE "PACATI":

<i>Khaṇati</i> = digs	<i>Āgacchati</i> = comes
<i>Chindati</i> = cuts	<i>Āhiṇḍati</i> = wanders
<i>Likhati</i> = writes	<i>Vandati</i> = bows down
<i>Labhati</i> = gets	<i>Paharati</i> = beats
	<i>Ḍasaṭi</i> = bites

Exercise 5

TRANSLATE INTO ENGLISH

1. Muni dhamman bhāsati.
2. Gahapatayo vihin minanti.
3. Ahi adhipatino hattan ḍasaṭi.
4. Isi

pāninā maṇiṇ gaṇhāti. 5. Dīpayo girimhi vasanti.
 6. Ari asinā patiṇ paharati. 7. Kavayo dīpamhi nidhiṇ
 khaṇanti. 8. Tvaṇ atithīnaṇ āhāraṇ desi. 9. Tumhe
 udadhimhi kilatha. 10. Vyādhayo loka manusse pīlenti.
 11. Kapi ahino kucchīṇ paharati. 12. Kavino muṭ-
 thimhi maṇayo bhavanti. 13. Ravi girimhā udeti.
 14. Ahaṇ vīhīnaṇ rāsīṇ passāmi. 15. Mayaṇ gāme
 āhiṇḍāma.

TRANSLATE INTO PALI

1. Leopards kill deer. 2. The sage comes from the
 mountain. 3. There is¹ a sword in the enemy's hand.
 4. There are² gems in the householder's fist. 5. We
 give food to the guest. 6. The farmer's sons measure
 a heap of paddy. 7. The serpent gets food from the
 poet. 8. The monks kindle a fire. 9. The householder
 gets a gem from the leader. 10. The monkeys on the
 tree strike the leopard. 11. The leader strikes the
 enemy with a sword. 12. The sages look at the sun.
 13. We get paddy from the husband. 14. The sickness
 oppresses the sons of the guest. 15. I see the sun upon
 the sea.

1. There is = bhavanti.

2. There are = bhavanti.

PAST TENSE

18. Conjugation of Paca (to cook)

PAST INDEFINITE. ACTIVE

SINGULAR

3rd	(So) apacī; pacī; apaci; paci	= he cooked
2nd	(Tvaṇ) apaco; paco	= thou didst cook
1st	(Ahaṇ) apaciṇ; paciṇ	= I cooked

PLURAL

3rd	(Te) apaciṇsu; paciṇsu; apacuṇ; pacuṇ	= they cooked
2nd	(Tumhe) apacittha; pacittha	= you cooked
1st	(Mayaṇ) apacimha; pacimha; apacimhā pacimhā	= we cooked

The following are similarly conjugated:—

<i>Gacchi</i> = went	<i>Dhāvi</i> = ran
<i>Gaṇhi</i> = took	<i>Kiṇi</i> = bought
<i>Dadi</i> = gave	<i>Vikkiṇi</i> = sold
<i>Khādi</i> = ate	<i>Nisīdi</i> = sat
<i>Hari</i> = carried	<i>Sayi</i> = slept
<i>Kari</i> = did	<i>Āruhi</i> = ascended; climbed
<i>Āhari</i> = brought	<i>Acari</i> = walked; travelled

The prefix *a* is not to be added to the bases beginning with a vowel.

19. The verbs of the seventh group are differently conjugated:

Pāla (to protect)

PAST INDEFINITE. ACTIVE

SINGULAR

PLURAL

3rd	Pālesi; pālayi	Pālesuṇ; pālayuṇ; pālayiṇsu
2nd	Pālayo	Pālayittha
1st	Pālesin; pālayiṇ	Pālayimha; pālayimhā

The following are similarly conjugated:—

<i>Māresi</i> = killed	<i>Nesi</i> = carried
<i>Jālesi</i> = kindled	<i>Thapesi</i> = kept
<i>Desesi</i> = preached	<i>Cintesi</i> = thought
<i>Ānesi</i> = brought	<i>Pīlesi</i> = oppressed
<i>Coresi</i> = stole	<i>Kathesi</i> = told
<i>Pūjesi</i> = offered; respected	<i>Pātesi</i> = dropped down or felled

Exercise 6

TRANSLATE INTO ENGLISH

1. Munayo mañcesu nisidiṇṇsu. 2. Ahaṇ dīpaṃhi acariṇ. 3. Corā gahapatino nidhiṇ coresuṇ. 4. Mayaṇ bhūpatino asiṇ olokayimha. 5. Tvaṇ atithino odanaṇ adado. 6. Adhipati vāṇijamhā maṇayo kiṇi. 7. Pati kassakaṇ vihiṇ yāci. 8. Isayo kavīnaṇ dhammaṇ desesuṇ. 9. Kapayo girimhā rukkaṇ dhāvīṇsu. 10. Vāṇijā udadhimhi gacchiṇsu. 11. Mayaṇ maggena gāmaṇ gacchimha. 12. Dīpi kaṇiṇ māresi. 13. Tumhe patino paṭiṇe gaṇhittha. 14. Ahaṇ Buddhassa pāde pūjesiṇ. 15. Kavayo kapīnaṇ odanaṇ dadiṇsu. 16. Arayo asi ānesuṇ. 17. Ahi kapino pāṇiṇ ḍasi. 18. Mayaṇ girimhā candaṇ passimha. 19. Tumbe munīnaṇ āhāraṇ adadittha. 20. Bhūpati nidhaya pālesi.

TRANSLATE INTO PALI

1. The slave struck the enemy with a sword. 2. We got food from the householder. 3. He carried a monkey to the mountain. 4. The merchants went to the village by the road. 5. Birds flew to the sky from the tree. 6. The thieves stole the gems of the king. 7. I gave food to the sages. 8. The sons of the poet heard

the doctrine from the monk. 9. I saw the leopard on the road. 10. The lion killed the deer on the rock. 11. They saw the mountain on the island. 12. The boy went to the sea. 13. The dogs ran to the village. 14. The merchant bought a horse from the leader. 15. The guest brought a gem in (his) fist. 16. The monkey caught the serpent by (its) belly. 17. The householder slept on a bed. 18. We dwelt in an island. 19. The boy struck the monkey with (his) hands. 20. I saw the king's sword.

N.B.—The verbs implying motion govern the Accusative; therefore “to the mountain” in the 3rd, and “to the village” in the 13th must be translated with the Accusative as: *giriṃ, gāmaṃ*.

But “to the sages” in the 7th must be in the Dative, because the person to whom some thing is given is put in the Dative.

Personal Pronouns

20. Two personal pronouns *Amha* and *Tumha* are declined here because of their frequent usage. These are of the common gender and have no vocative forms.

THE FIRST PERSONAL “AMHA”

	SINGULAR	PLURAL
<i>Nom.</i>	Ahaṇ = I	Mayaṇā; amhe = we
<i>Acc.</i>	Maṇ; mamaṇ = <i>me</i>	Amhe; amhākaṇ; no = us
<i>Ins.</i>	Mayā; me	Amhebbhi; amhehi; no
<i>Dat.</i>	Mama; mayhaṇ me; mamaṇ	Amhaṇ; amhākaṇ; no
<i>Gen.</i>		
<i>Abl.</i>	Mayā	Amhebbhi; amhehi
<i>Loc.</i>	Mayi	Amhesu

THE SECOND PERSONAL "TUMHA"

	SINGULAR	PLURAL
<i>Nom.</i>	Tvaṇ; tuvaṇ = <i>thou</i>	Tumhe = you
<i>Acc.</i>	Taṇ; Tavaṇ; tu- vaṇ = thee	Tumhe; tumhākaṇ; vo = you
<i>Ins.</i>	Tvayā; tayā; te	Tumhebbhi; tumhehi; vo
<i>Dat.</i>	Tava; tuyhaṇ; te	Tumhaṇ; tumhākaṇ; vo
<i>Gen.</i>		
<i>Abl.</i>	Tvayā; tayā	Tumhebbhi; tumhehi
<i>Loc.</i>	Tvayi; tayi	Tumhesu

N.B.—*Te, me* and *vo, no* should not be used at the beginning of a sentence.

Exercise 7

Note.—The word for "not" in Pali is *na* or *no*; the word for "is not" or "has not" is *natthi*.

TRANSLATE INTO ENGLISH

1. Ahaṇ mayhaṇ puttassa assaṇ adadiṇ. 2. Tvaṇ amhākaṇ gāmā āgacchasi. 3. Mayaṇ tava hatthe pas-sāma. 4. Mama puttā giriṇ āruhiṇsu. 5. Tumhākaṇ sunakhā magge sayiṇsu. 6. Amhaṇ mittā coraṇ asinā pahariṇsu. 7. Tumhaṇ dāsā arinaṇ asse hariṇsu. 8. Coro mama puttassa maṇayo coresi. 9. Isayo mayhaṇ gehe na vasiṇsu. 10. Kavi tava puttānaṇ dhammaṇ desesi. 11. Amhesu kodho¹ natthi. 12. Tumhe vāṇi-jassa mayūre kiṇittha. 13. Mayaṇ bhūpatino mige vikkiṇimha. 14. Gahapatino putto maṇ pahari. 15. Adhipatino dāsā mama goṇe pahariṇsu. 16. Ahaṇ tumhākaṇ vihi na gaṇhiṇ. 17. Dīpī gāmamhā na dhāvi.

1. Kodha = anger, *m*.

18. Tumhe ahayo na māretha. 19. Mayaṇ atithīnaṇ odanaṇ pacimha. 20. Kapayo maṇ āhāraṇ yāciṇsu.

TRANSLATE INTO PALI

1. I sold my gems to a merchant. 2. We gave our oxen to the slaves. 3. You bought a sword from me. 4. (You) don't beat monkeys with your hands. 5. The leader brought a lion from the mountain. 6. The monk preached the doctrine to you. 7. We gave food to the serpents. 8. The slaves of the householder carried our paddy. 9. You did not go to the sea. 10. There are no gems in my fist. 11. The poet's son struck the dog with a stick. 12. Our sons learnt from the sage. 13. Your monkey fell down from a tree. 14. My dog went with me to the house. 15. A serpent bit my son's hand. 16. The leopard killed a bull on the road. 17. My friends looked at the lions. 18. We did not see the king's sword. 19. I did not go to the deer. 20. Thou buyest a peacock from the poet.

FUTURE TENSE

21. Conjugation of "Paca" (to cook)

FUTURE INDEFINITE. ACTIVE

	SINGULAR	PLURAL
3rd	(So) pacissati = he will cook	(Te) pacissanti = They will cook
2nd	(Tvaṇ) pacissasi = thou wilt cook	(Tumhe) pacissatha = you will cook
1st	(Ahaṇ) pacissāmi = I shall cook	(Mayaṇ) pacissāma = we shall cook

The following are conjugated similarly:—

<i>Gamissati</i> = he will go	<i>Dadissati</i> = he will give
<i>Bhuñjissati</i> = he will eat	<i>Karissati</i> = he will do
<i>Harissati</i> = he will carry	<i>Passissati</i> = he will see
<i>Vasissati</i> = he will live	<i>Bhāyissati</i> = he will fear

All verbs given in the Present Tense may be changed into Future by inserting *issa* between the base and the termination, and dropping the last vowel of the base, e.g. *Bhuñja* + *ti* = *Bhuñj* + *issa* + *ti* = *Bhuñjissati*.

22. Declension of Masculine Nouns Ending in ī

PAKKHĪ (BIRD)

	SINGULAR	PLURAL
Nom. {	Pakkhī	Pakkhī; pakkhino
Voc. {		
Acc. {	Pakkhināṇ; pakkhiṇ	Pakkhī; pakkhino
Ins. {	Pakkhinā	Pakkhībhi; pakkhīhi
Dat. {		
Gen. {	Pakkhino; pakkhissa	Pakkhināṇ

	SINGULAR	PLURAL
<i>Abl.</i>	Pakkhinā; pakkhi- mhā; pakkhismā	Pakkhībhi; pakkhīhi
<i>Loc.</i>	Pakkhini; pakkhim- hi; pakkhismin	Pakkhisu

Some of the similarly declined are:—

<i>Hatthī</i> = elephant	<i>Mantī</i> = minister
<i>Sāmī</i> = lord	<i>Karī</i> = elephant
<i>Kuṭṭhī</i> = leper	<i>Sikhī</i> = peacock
<i>Dāḍhī</i> = tusker	<i>Balī</i> = a powerful person
<i>Bhogī</i> = serpent	<i>Sasī</i> = moon
<i>Pāpakārī</i> = evil-doer	<i>Chattī</i> = possessor of an umbrella
<i>Dighajīvī</i> = possessor of a long life	<i>Mālī</i> = one who has a garland
<i>Setṭhī</i> = millionaire	<i>Sārathī</i> = charioteer
<i>Bhāgī</i> = sharer	<i>Gaṇī</i> = one who has a following
<i>Sukhī</i> = receiver of comfort; happy	

Exercise 8

TRANSLATE INTO ENGLISH

1. Mantī hatthināṇ āruhissati. 2. Mayaṇ setṭhino gehaṇ gamissāma. 3. Tvaṇ sāmīno puttassa kapiṇ dadissasi. 4. Gaṇīno sukhino bhavissanti. 5. Amhākaṁ sāmīno dighajīvīno na bhavanti. 6. Pāpakārī yaṭṭhinā bhogaṇ māresi. 7. Mama puttā setṭhino gāme vasisanti. 8. Kuṭṭhī sārathino pādaṇ yaṭṭhinā pahari. 9. Sikhī chattimhā bhāyissati. 10. Sārathī asse gām-amhā harissati. 11. Tumhe mālihi sasiṇaṇ olokessatha. 12. Balī dāṭhino kāyaṇ chindissati. 13. Amhākaṇ mantino balino abhaviṇsu. 14. Setṭhino mālino passisanti. 15. Mayaṇ gehe odanaṇ bhuñjissāma.

TRANSLATE INTO PALI

1. Our lord went to the minister. 2. The millionaire will be the possessor of a long life. 3. Evil-doers will not become¹ receivers of comfort. 4. The tusker will strike the leper. 5. The minister will get a peacock from the lord. 6. The charioteer will buy horses for the minister.² 7. My peacocks will live on the mountain. 8. The serpents will bite the powerful. 9. The lord's sons will see the lions of the millionaire. 10. We will buy a deer from the guest. 11. The elephant killed a man with (its) feet. 12. You will not be a millionaire. 13. The king's sons will eat with the ministers. 14. The monkeys will not fall from the tree. 15. I will not carry the elephant of the charioteer.

23. Declension of Masculine Nouns Ending in u

GARU (teacher)		
SINGULAR		PLURAL
<i>Nom.</i> }	Garu	Garū; garavo
<i>Voc.</i> }		
<i>Acc.</i>	Garuṇ	Garū; garavo
<i>Abl.</i>	Garunā	Garūbhi; garūhi
<i>Dat.</i> }	Garuno; garussa	Garūnaṇ
<i>Gen.</i> }		
<i>Loc.</i>	Garumhi; garusmiṇ	Garūsu

Some of the similarly declined are:—

*Bhikkhu*³ = monk
Bandhu = relation
Taru = tree

Bāhu = arm
Sindhu = sea
Pharasu = axe

-
1. "Will not become" = na bhavissanti.
 2. Dative must be used here.
 3. Bhikku has an additional form 'Bhikkhave' in the Vocative plural.

Pasu = beast*Ākhu* = rat*Ucchu* = sugar-cane*Veḷu* = bamboo*Kaṭacchu* = spoon*Sattu* = enemy*Setu* = bridge*Ketu* = banner*Susu* = young one

Some nouns of the same ending are differently declined:

24. BHĀTU (brother)

	SINGULAR	PLURAL
<i>Nom.</i>	Bhātā	Bhātaro
<i>Acc.</i>	Bhātaraṇ	Bhātare; bhātaro
<i>Abl.</i>	Bhātārā	Bhātarebhi; bhātarehi; bhātūbhi; bhātūhi
<i>Dat.</i>	Bhātu; bhātuno; bhātussa	Bhātārāṇaṇ; bhātāṇaṇ; bhātūṇaṇ
<i>Gen.</i>		
<i>Loc.</i>	Bhātari	Bhātaresu; bhātusu
<i>Voc.</i>	Bhāta; bhātā	Bhātaro

Pitu (= father) is similarly declined**25. NATTU (Grandson)**

<i>Nom.</i>	Nattā	Nattāro
<i>Acc.</i>	Nattāraṇ	Nattāre; nattāro
<i>Abl.</i>	Nattārā	Nattārebhi; nattārehi
<i>Dat.</i>	Nattu; nattuno; nattussa	Nattārāṇaṇ; nattāṇaṇ
<i>Gen.</i>		
<i>Loc.</i>	Nattari	Nattāresu
<i>Voc.</i>	Natta; nattā	Nattāro

Some of the similarly declined are:—

Satthu = adviser; teacher*Kattu* = doer; maker*Bhattu* = husband*Gantu* = goer*Sotu* = hearer*Netu* = leader*Vattu* = sayer*Jetu* = victor*Vinetu* = instructor*Viññātu* = knower*Dātu* = giver

REMARKS

26. The prepositions *saha* (with) and *saddhim* (with) govern the Instrumental Case and are usually placed after the word governed by them. The Instrumental alone sometimes gives the meaning "with".

The equivalent to the conjunction "and" is *ca* in Pali. *Api* or *pi* also is sometimes used in the same sense.

The equivalent to "or" is *vā*.

Exercise 9

TRANSLATE INTO ENGLISH

1. Bhandhavo susūhi saddhiṃ amhākaṃ gehaṃ āga missanti. 2. Sattu pharasunā tava taravo chindissati. 3. Garu mayhaṃ susūnaṃ ucchavo adadi. 4. Bhikkhavo nattārānaṃ dhammaṃ desessanti. 5. Tvaṃ bandhunā saha sindhuṃ gamissasi. 6. Assā ca goṇā ca gāme āhiṇḍissanti. 7. Tumhe pasavo vā pakkhī vā na māressatha. 8. Mayaṃ netārehi saha satthāraṃ pūjessāma. 9. Bhātā veḷunā pakkhiṃ māresi. 10. Amhākaṃ pitaro sattūnaṃ ketavo āharisṣu. 11. Jetā dātāraṃ bāhunā pahari. 12. Satthā amhākaṃ netā bhavissati. 13. Mayaṃ pitarā saddhiṃ veḷavo āharissāma. 14. Ahino ākhavo bhuñjanti. 15. Mama sattavo setumhi nisīdiṃsu. 16. Amhaṃ bhātaro ca pitaro ca sindhuṃ gacchiṃsu. 17. Ahaṃ mama bhātarā saha sikhino vikkiṇissāmi. 18. Susavo kaṭacchunā odanaṃ āharisṣu. 19. Gāmaṃ gantā tarūsū ketavo passissati. 20. Setuṃ kattā gāmamhā veḷavo āhari.

TRANSLATE INTO PALI

1. I shall cut bamboos with my axe. 2. The teachers will look at the winner. 3. They carried sugar-canes for the elephants. 4. Hearers will come to the monks. 5. Leopards and lions do not live in villages. 6. I went to see the adviser with my brother. 7. Our fathers and brothers were merchants. 8. My brother's son killed a bird with a stick. 9. Our relations will buy peacocks and birds. 10. Monkeys and deer live on the mountain. 11. He struck my grandson's arm. 12. Enemies will carry (away) our leader's banner. 13. Builders of the bridges¹ bought bamboos from the lord. 14. Rats will fear from the serpents. 15. I gave rice to my relation. 16. The giver brought (some) rice with a spoon. 17. My father's beasts were on the rock. 18. Our brothers and grandsons will not buy elephants. 19. The teacher's son will buy a horse or an ox. 20. My brother or his son will bring a monkey for the young ones.

27. Adjectival nouns ending in *-vantu* and *-mantu* are differently declined from the above masculine nouns ending in *-u*.

(1) They are often used as adjectives; but they become substantives when they stand alone in the place of the person or the thing they qualify.

(2) These are declined in all genders. In the feminine they change their final vowel, e.g. *guṇavati*, *śīlavati*; *guṇavantī*, *śīlavantī*.

1. Builders of the bridges = *setuṃ kattāro* or *setuno kattāro*.

28. Declension of *Guṇavantu* (virtuous).

MASCULINE ENDING IN -U

	SINGULAR	PLURAL
<i>Nom.</i>	Guṇavā	Guṇavanto; guṇavantā
<i>Acc.</i>	Guṇavantag	Guṇavante
<i>Ins.</i>	Guṇavatā; guṇavantena	Guṇavantebhi; guṇavantehi
<i>Dat.</i>	Guṇavato; guṇavantassa	Guṇavatan; guṇavantānaṃ
<i>Gen.</i>		
<i>Abl.</i>	Guṇavatā; guṇavantamhā; guṇavantas mā	Guṇavantebhi; guṇavantehi
<i>Loc.</i>	Guṇavati; guṇavante; guṇavantamhi; guṇavantasmiṃ	Guṇavantesu
<i>Voc.</i>	Guṇavaṇ; guṇava; guṇavā	Guṇavanto; guṇavantā

The following are declined similarly:—

<i>Dhanavantu</i> = rich	<i>Kulavantu</i> = of high caste
<i>Balavantu</i> = powerful	<i>Phalavantu</i> = fruitful
<i>Bhānumantu</i> = sun	<i>Himavantu</i> = the Himalaya; possessor of ice
<i>Bhagavantu</i> = the Exalted One; fortunate	<i>Cakkumantu</i> = possessor of eyes
<i>Paññavantu</i> = wise	<i>Sīlavantu</i> = virtuous; observant of precepts
<i>Yasavantu</i> = famous	<i>Bandhumantu</i> = with many relations
<i>Satimantu</i> = mindful	
<i>Buddhimantu</i> = intelligent	
<i>Puññavantu</i> = fortunate	

Those ending in *-mantu* should be declined as: *Cakkhumā*, *cakkhumanto*, *cakkhumatā* and so on.

29. Declension of the Masculine nouns ending in ū

VIDŪ (WISE MAN OR KNOWER)

SINGULAR		PLURAL
<i>Nom.</i>	} Vidū	Vidū; viduno
<i>Voc.</i>		
<i>Acc.</i>	viduṇ	Vidū; viduno
<i>Ins.</i>	Vidunā	Vidūbhi; bidūhi
<i>Dat.</i>	} Viduno; vidussa	Vidūnaṇ
<i>Gen.</i>		

The rest are similar to those of *garu*.

The following are declined similarly:—

<i>Pabbhū</i> = over-lord	<i>Vadaññū</i> = charitable
<i>Sabbaññū</i> = the omniscient	person
one	<i>Viññū</i> = wise man
<i>Atthaññū</i> = knower of the	<i>Muttaññū</i> = temperate;
meaning	one who knows the
	measure

30. Adverbs of Time

<i>Kadā</i> = when?	<i>Ekadū</i> = one day; once
<i>Tadā</i> = then	<i>Pacchā</i> = afterwards
<i>Sadā</i> = ever; always	<i>Purā</i> = formerly; in former
<i>Idāni</i> = now	days
<i>Ajja</i> = to-day	<i>Sāyaṇ</i> = in the evening
<i>Suve</i> = to-morrow	<i>Pāto</i> = in the morning
<i>Hīyo</i> = yesterday	<i>Parasuve</i> = day after to-
<i>Yadū</i> = when; whenever	morrow
<i>Parahīyo</i> = day before yesterday	

Exercise 10

TRANSLATE INTO ENGLISH

1. Bhagavā ajja sotārānaṃ dhammaṃ desessati.
2. Bhikkhavo bhagavantaṃ vandiṃsu.
3. Cakkhumanto sadā bhānumantaṃ passanti.
4. Tadā balavanto veḷūhi ariṃ pahariṃsu.
5. Kadā tumhe dhana-vantaṃ passissatha?
6. Suve mayaṃ silavante vandissāma.
7. Bhagavanto sabbaññuno bhavanti.
8. Viduno kulavato geḥaṃ gacchiṃsu.
9. Himavati kapayo ca pakkhino ca isayo ca vasiṃsu.
10. Puññavato nattā buddhimā bhavi.
11. Kulavataṃ bhātaro dhanavanto na bhaviṃsu.
12. Ahaṃ Himavantamhi phalavante rukkhe passiṃ.
13. Purā mayaṃ Himavantaṃ gacchinha.
14. Hiyo sāyaṃ bandhumanto yasavataṃ gāmaṃ gacchiṃsu.
15. Viññuno pacchā pabhuno gehe vasissanti.

TRANSLATE INTO PALI

1. Sons of the wealthy are not always wise.
2. One who has relations does not fear enemies.
3. The brothers of the virtuous will bow down to the Exalted One.
4. Your grandsons are not intelligent.
5. To-morrow the wise men will preach to the men of high caste.
6. To-day the rich will go to a mountain in the Himalayas.
7. There are fruitful trees, lions and leopards in the garden of the rich man.
8. When will the famous men come to our village?
9. The sons of the powerful will always be famous.
10. Once, the wise man's brother struck the virtuous man.
11. Formerly I lived in the house of the over-lord.
12. Yesterday there were elephants and horses in the garden.
13. Now the man of high caste will buy a lion and a deer.
14. Our fathers were mindful.
15. Once we saw the sun from the rich man's garden.

DECLENSION OF FEMININE NOUNS

There are no nouns ending in -a in feminine.

31. VANITĀ = woman

SINGULAR	PLURAL
<i>Nom.</i> Vanitā	Vanitā; vanitāyo
<i>Acc.</i> Vanitaṇ	Vanitā; vanitāyo
<i>Abl.</i> Vanitāya	Vanitābhi; vanitāhi
<i>Dat.</i> } Vanitāya	
<i>Gen.</i> }	Vanitānaṇ
<i>Loc.</i> Vanitāyaṇ; vanitāya	Vanitāsu
<i>Voc.</i> Vanite	Vanitā; vanitāyo

The following are declined similarly:—

<i>Kaṇṇā</i> = girl	<i>Parisā</i> = following;
<i>Gaṅgā</i> = river	retinue
<i>Nāvā</i> = ship	<i>Gīvā</i> = neck
<i>Ammā</i> = mother	<i>Jivhā</i> = tongue
<i>Disā</i> = direction	<i>Nāsā</i> = nose
<i>Senū</i> = army; multitude	<i>Jaṅghā</i> = calf of the leg
<i>Sālā</i> = hall	shank
<i>Bhāriyā</i> = wife	<i>Uṭṭhā</i> = cave
<i>Vasudhā</i> = earth	<i>Chāyā</i> = shadow; shade
<i>Vācā</i> = word	<i>Tulā</i> = scale; balance
<i>Subhā</i> = society	<i>Silā</i> = stone
<i>Dārikā</i> = girl	<i>Vālukā</i> = sand
<i>Latā</i> = creeper	<i>Mañjūsū</i> = box
<i>Kathā</i> = speech	<i>Mālā</i> = garland
<i>Paññā</i> = wisdom	<i>Surū</i> = liquor; intoxicant
<i>Valavā</i> = mare	<i>Visikhā</i> = street
<i>Laṅkā</i> = Ceylon	<i>Sākhā</i> = branch
<i>Pipāsā</i> = thirst	<i>Sakkharā</i> = gravel
<i>Khudā</i> = hunger	<i>Devatā</i> = deity
<i>Niddā</i> = sleep	<i>Dolā</i> = palanquin
<i>Pūjā</i> = offering	<i>Godhā</i> = iguana

32. The Imperative

The Imperative Mood is used to express command, prayer, advice or wish. This is called *Pañcamī* in Pali and includes the Benedictive.

PACA = to cook

IMPERATIVE

	SINGULAR	PLURAL
3rd	(So) pacatu = let him cook	(Te) pacantu = let them cook
2nd	(Tvaṇ) paca; pacāhi = cookest thou	(Tumhe) pacatha = cook you
1st	(Ahaṇ) pacāmi = let me cook	(Mayaṇ) pacāma = let us cook

The following are conjugated similarly:—

<i>Hotu</i> = let it be	<i>Thapetu</i> = let him keep
<i>Pivatu</i> = let him drink	<i>Bhavatu</i> = let it be
<i>Jayatu</i> = let him conquer	<i>Gacchatu</i> = let him go
<i>Rakkhatu</i> = let him protect	<i>Pakkhipatu</i> = let him put in
<i>Bhāsatu</i> = let him say	

33. The Optative or Potential

The Potential Mood — called “*Sattamī*” in Pali — expresses probability, command, wish, prayer, hope, advice and capability. It is used in conditional or hypothetical sentences in which one statement depends upon another.

Verbs containing auxiliary parts *may, might, can, could, should* and *would* are included in this mood.

PACA = to cook

	SINGULAR	PLURAL
3rd	(So) paceyya = if he (would) cook	(Te) paceyyuṇ = if they (would) cook
2nd	(Tvaṇ) paceyyāsi = if thou (wouldst) cook	(Tumhe) paceyyātha = if you (would) cook
1st	(Ahaṇ) paceyyāmi = if I (would) cook	(Mayaṇ) paceyyāma = if we (would) cook

The following are conjugated similarly:—

<i>Bhuñjeyya</i> (if he eats)	<i>Āhareyya</i> (if he brings)
<i>Nahāyeyya</i> (if he bathes)	<i>Thapeyya</i> (if he keeps)
<i>Katheyya</i> (if he says)	<i>Bhaveyya</i> (if it becomes; if he would be)

Note.—Equivalent to “if” are *sace*, *yadi* and *ce* ; but *ce* should not be used at the beginning of a sentence.

Exercise 11

TRANSLATE INTO ENGLISH

1. Vanitāyo nāvāhi gaṅgāyaṇ gacchantu. 2. Tvaṇ sālāyaṇ kaññānaṇ odanaṇ pacāhi. 3. Sace tumhe nahāyissatha, aham pi nahāyissāmi. 4. Yadi so sabhāyaṇ katheyya, aham pi katheyysāmi. 5. Laṅkāya bhūpatino senāyo jayantu. 6. Devatā vasudhāyaṇ manusse rakkhantu. 7. Sace te vālukaṇ āhareyyuṇ ahaṇ (taṇ) kiṇissāmi. 8. Tumhe dārikāya hatthe mālaṇ ṭhapetha. 9. Sālāya chāyā vasudhāya patati. 10. Corā mañjūsāyo guhaṇ hariṇsu. 11. Kaññāyo godhaṇ sakkharāhi pahariṇsu. 12. Hatthi soṇḍāya taruno sākhaṇ chindi. 13. Sace mayaṇ guhāyaṇ sayeyysāma pasavo no haneyyūṇ. 14. Tumhe mittehi saha suraṇ mā pivatha.¹ 15. Mayaṇ parisāya saddhiṇ odanaṇ

1. *Mā pivatha* = do not drink. Particle *mā* should be used in such a place instead of *na*.

bhuñjissāma. 16. Bhānumato pabbhā sindhumi bhavatu. 17. Dārikā kaññāya nāsāyaṇ sakkharaṇ pakhipi. 18. Tumhe parisāhi saddhiṇ mama kathaṇ suṇātha. 19. Amhākaṇ ammā dolāya gāmaṇ agacchi. 20. Sace thaṇ vaḷavaṇ kiṇeyyāsi, ahaṇ assaṇ kiṇis-sāmi.

TRANSLATE INTO PALI

1. The robber carried the box to the cave. 2. Go to your village with your mothers. 3. Let the women go along the river in a ship. 4. If he buys a deer I will sell my mare. 5. We heard the speech of the girl at the meeting. 6. We utter words with our tongues. 7. Do not strike the iguana with pebbles. 8. May my following be victorious in the island of Laṅkā. 9. May our offerings be to the wise. 10. Adorn¹ the maiden's neck with a garland. 11. The shadow of the creeper falls on the earth. 12. The woman brought a scale from the hall. 13. Do not drink liquor with girls and boys. 14. If you will cook rice I will give food to the woman. 15. May the deities protect our sons and grandsons. 16. The girls brought sand from the street. 17. My following cut the branches of the tree. 18. Let the elephant bring a stone to the street. 19. The beasts will kill him if he will sit in the cave. 20. There are gems in the maiden's box.

34. Declension of Feminine Stems ending in -i

BHŪMI = earth, ground or floor

	SINGULAR	PLURAL
Nom. }	Bhūmi	Bhūmi; bhūmiyo
Voc. }		

1. Adorn — *alaṅkarohi*.

	SINGULAR	PLURAL
<i>Acc.</i>	Bhūmiṇ	Bhūmī; bhūmiyo
<i>Abl.</i>	Bhūmiyā; bhūmyā	Bhūmībhi; bhūmīhi
<i>Dat.</i> <i>Gen.</i>	Bhūmiyā	Bhūmīnaṇ
<i>Loc.</i>		
	Bhūmiyaṇ; bhūmiyā	Bhūmīsu

The following are declined similarly:—

<i>Ratti</i> = night	<i>Aṅguli</i> = finger
<i>Aṭṭavi</i> = forest	<i>Patti</i> = infantry
<i>Doṇi</i> = boat	<i>Vuṭṭhi</i> = rain
<i>Asani</i> = thunder-bolt	<i>Yaṭṭhi</i> = (walking) stick
<i>Kitti</i> = fame	<i>Nāli</i> = corn-measure
<i>Yuvati</i> = maiden	<i>Dundubhi</i> = drum
<i>Sati</i> = memory	<i>Dhūli</i> = dust
<i>Mati</i> = wisdom	<i>Vuddhi</i> = increase; progress
<i>Khanti</i> = patience	

35. Feminine Stems ending in -ī

KUMĀRĪ = girl; damsel

	SINGULAR	PLURAL
<i>Nom.</i> <i>Voc.</i>	Kumārī	Kumārī; kumāriyo
<i>Acc.</i>		
<i>Abl.</i>	Kumārīyā	Kumārībhi; kumārīhi
<i>Dat.</i> <i>Gen.</i>	Kumārīyā	Kumārīnaṇ
<i>Loc.</i>		
	Kumārīyaṇ; kumārīyā	Kumārīsu

The following are declined similarly:—

<i>Nārī</i> = woman	<i>Migī</i> = deer (female)
<i>Taruṇī</i> = young woman	<i>Sīhī</i> = lioness
<i>Rājinī</i> = queen	<i>Kukkuṭī</i> = hen
<i>Itthī</i> = woman	<i>Kākī</i> = she crow
<i>Sakhī</i> = woman-friend	<i>Nadī</i> = river
<i>Brāhmaṇī</i> = Brahman	<i>Vāpī</i> = tank
woman	<i>Pokkharāṇī</i> = pond
<i>Bhaginī</i> = sister	<i>Kadalī</i> = plantain
<i>Dāsī</i> = slave woman	<i>Gāvī</i> = cow
<i>Devī</i> = queen; goddess	<i>Mahī</i> = earth; the river
<i>Sakuṇī</i> = bird (female)	of that name
<i>Haṭṭhinī</i> = she-elephant	

36. Absolutes or so-called Indeclinable Past Participles

The words ending in *tvā*, *tvāna*, *tūna* and *ya*, like *katvā* (having done), *gantvāna* (having gone), and *ādāya* (having taken), are called *Absolutes*, which cannot be declined. All other participles, being verbal adjectives, are declined.

Some European Pali scholars have called them “gerunds”; but, as the P.Ps. may be used in their place without affecting the sense, they resemble more the Active Past Participle, e.g.,

In the sentence:

So gāmaṃ gantvā bhattaṃ bhuñjī
(having gone to the village, he ate rice).

“gantvā” may be replaced by P.P. *gato*.

In analysing a sentence these go to the extension of the predicate, which fact shows that they are neither gerunds nor participles.

EXAMPLES

<i>Pacitvā</i> = having cooked	<i>Ādāya</i> = having taken
<i>Bhuñjitvā</i> = having eaten	<i>Vidhāya</i> = having commanded or done
<i>Pivītvā</i> = having drunk	
<i>Sayītvā</i> = having slept	<i>Pahāya</i> = having left
<i>Ṭhatvā</i> = having stood	<i>Nahātvā</i> = having bathed
<i>Pacitūna</i> = having cooked	<i>Kīlītvā</i> = having played
<i>Okkamma</i> = having gone aside	

REMARK

A. *Tvā*, *tvāna* and *tūna* may be optionally used, and they are added to the base by means of a connecting vowel *i*, when the base is not ending in a long *ā*.

B. “*Ya*” is mostly added to the roots compounded with prefixes, e.g., *ā* + *dā* + *ya* = *ādāya*, *vi* + *dhā* + *ya* = *vidhāya*.

In other cases it is sometimes assimilated with the last consonant of the base or sometimes interchanged with it, e.g.,

(1) *Assimilated*:

ā + *gam* + *ya* = *āgamma* (having come).

ni + *kham* + *ya* = *nikkhamma* (having come out).

(2) *Interchanged*:

ā + *ruh* + *ya* = *ārūya* (having ascended).

pa + *gah* + *ya* = *paggayha* (having raised up).

o + *ruh* + *ya* = *orūya* (having descended).

Exercise 12

TRANSLATE INTO ENGLISH

1. Brāhmaṇī kumāriyā saddhiṇṇ nadiyaṇ nahātvā
gehaṇ agami. 2. Nāriyo odanaṇ pacitvā bhuñjitvā

kukkuṭṭinam pi adaṇsu. 3. Kumāriyo sakhīhi saha vāpiṇ gantvā nahāyissanti. 4. Rājini dipā nikkhamma nāvāya gamissati. 5. Vānarī itthiyo passitvā taruṇ āruya nisīdi. 6. Taruṇi hatthehi sākhaṇ ādāya ākaḍḍhi.¹ 7. Tumhe vāpiṇ taritvā² aṭaviṇ pavisatha.³ 8. Dīpayo aṭaviṇu ṭhatvā migi māretvā khādanti. 9. Yuvatināṇ pitaro aṭaviyā āgamma bhuñjitvā sayiṇsu. 10. Hatthinī pokkharāṇi oruyha nahātvā kadaliyo khādi. 11. Sihi migi māretvā susūnaṇ dadissati. 12. Gāviyo bhūmiyaṇ sayitvā uṭṭahitvā⁴ aṭaviṇ pavisiṇsu. 13. Mama mātulānī puttassa dundubhiṇ ānessati. 14. Śakuṇi mahiyaṇ āhiṇḍitvā āhāraṇ labhati. 15. Kākī taruno sākhasu nisīditvā ravitvā⁵ ākāsaṇ uḍḍessanti.

TRANSLATE INTO PALI

1. Having killed a deer in the forest the lioness ate it.
2. Having gone to the village the brahman woman bought a hen yesterday.
3. The damsels went to the tank, and having bathed and played there, came home.
4. The she-monkey, having climbed the tree, sat on a branch.
5. The brothers of the girl, having played and bathed, ate rice.
6. Sisters of the boys, having bought garlands, adorned the neck of the queen.
7. Having crossed the river, the she-elephant ate plantain (trees) in the garden of a woman.
8. Having brought a boat, our sisters will cross the tank and enter the forest.
9. Having cooked rice for the father, the maiden went to the pond with her (female) friends.
10. Having come

1. Pulled; dragged.

2. Having crossed.

3. (you) enter.

4. Having risen.

5. Having crowed or having made a noise.

from the wood, the damsel's father fell on the ground. 11. The cows and oxen of the millionaire, having drunk from the tank, entered the forest. 12. Having bought a drum, the woman's sister gave (it) to her friend. 13. Having gone to the forest along the river, our brothers killed a lioness. 14. The queen, having come to the king's tank, bathed there¹ with her retinue and walked in the garden. 15. The she-crow, having sat on the branch slept there¹ after crowing.²

37. Feminine Nouns ending in -u

DHENU = cow (of any kind)

SINGULAR		PLURAL
<i>Nom.</i>	} Dhenu	Dhenū; dhenuyo
<i>Voc.</i>		
<i>Acc.</i>	Dhenuṇ	Dhenū; dhenuyo
<i>Abl.</i>	Dhenuyā	Dhenūbhi; dhenūhi
<i>Dat.</i>	} Dhenuyā	Dhenūnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Dhenuyaṇ; dhenuyā	Dhenūsu

Some of the similarly declined are:—

<i>Yāgu</i> = rice gruel	<i>Daddu</i> = eczema
<i>Kāsu</i> = pit	<i>Kacchu</i> = itch
<i>Vijju</i> = lightning	<i>Kaneru</i> = she-elephant
<i>Rajju</i> = rope	<i>Dhātu</i> = element

Sassu = mother-in-law

1. There = *tattha*.

2. "Ravitvā" may be used for "after crowing".

38. *Mātu* is differently declined from the above.

MĀTU = mother		
	SINGULAR	PLURAL
<i>Nom.</i>	Mātā	Mātaro
<i>Acc.</i>	Mātaraṇ	Mātare; mātaro
<i>Abl.</i>	Mātārā; (mātuyā)	Mātarebhi; mātarehi; mātūbhi; mātūhi
<i>Dat.</i>	Mātuyā	Mātārānaṇ; mātānaṇ; mātūnaṇ
<i>Gen.</i>		
<i>Loc.</i>	Mātari	Mātaresu; mātsusu
<i>Voc.</i>	Māta; mātā; māte	Mātaro

Dhītu (daughter) and *duhitu* (daughter) are declined like *mātu*.

39. Adverbs of Place

<i>Tattha</i> = there	<i>Kuhiṃ</i> = where?
<i>Ettha</i> = here	<i>Anto</i> = inside
<i>Idha</i> = here	<i>Antarā</i> = between
<i>Upari</i> = up; over	<i>Sabbattha</i> = everywhere
<i>Tiriyam</i> = across	<i>Ekattha</i> = in one place
<i>Kattha</i> = where?	<i>Kuto</i> = from where?
<i>Tatra</i> = there	<i>Tato</i> = from there

Exercise 13

TRANSLATE INTO ENGLISH

1. Dāsiyā mātā dhenuṇ rajjuyā bandhitvā ānesi.
2. Mayhaṇ mātulānī yāguṇ pacitvā dhitarānaṇ dadisati.
3. Kaṇeruyo aṭaviyaṇ āhiṇḍitvā tattha kāsūsu patiṇsu.
4. Dhanavatiyā sassu idha āgamma bhikkhū vandissati.
5. Rājiniyā dhītaro āramaṇ gantvā satthāraṇ mālāhi pūjesuṇ.
6. Kañṇānaṇ pitaro dhitarānaṇ vuddhiṇ icchanti.
7. Kuto tvaṇ dhenuyo kiṇissasi?

8. Kattha tava bhaginiyo nahāyitvā pacitvā bhuñjīsu?
 9. Te gehassa ca rukkhassa ca antarā kiḷīsu. 10. Nā-
 riya duhitaro gehassa anto mañcesu sayissanti. 11.
 Dhītuyā jaṅghāyaṇ daddu atthi. 12. Yuvati mālā
 pilandhitvā sassuyā gehaṇ gamissati. 13. Amhākaṇ
 mātārānangā viyo sabbattha caritvā bhuñjitvā sāyaṇ
 ekattha sannipatanti.¹ 14. Dhanavatiyā nattāro magge
 tiriyaṇ dhāvitvā aṭaviṇ pavisitvā niliyīsu.² 15. Asani
 rukkhassa upari patitvā sākā chinditvā taruṇ māresi.

TRANSLATE INTO PALI

1. The girl's mother gave a garland to the damsel.
2. Having tied the cows with ropes the woman dragged (them) to the forest.
3. Having wandered everywhere in the island, the damsel's sister came home and ate (some) food.
4. Where does your mother's sister live?
5. My sister's daughters live in one place.
6. When will they come to the river?
7. The queen's mother-in-law came³ here yesterday and went back⁴ to-day.
8. Having bathed in the tank, the daughters of the rich woman walked across the garden.
9. Our aunts will cook³ rice-gruel and drink it with women friends.
10. The cows of the mother-in-law walk between the rock and the trees.
11. When will your mothers and daughters go to the garden and hear the words of the Buddha?
12. From where did you bring the elephant?
13. Sons of the queen went³ along the river⁵ to a forest and there fell in a pit.
14. There is itch on the hand of the sister.
15. The thunder-bolt fell³ on a rock and broke it into two.⁶

1. *Sannipatati* = assembles ; comes together.

2. *Niliyati* = hides oneself.

3. Use Absolutives like *gantvā*.

4. Went back = *paṭinivatti* or *paccāgami*.

5. Along the river = *nadīm anu* or *nadīpassena*.

6. Breaks into two = *dvidhā bhindati*.

NEUTER GENDER

40. Declension of Nouns ending in -a

NAYANA = eye

	SINGULAR	PLURAL
<i>Nom.</i>	Nayanāṇ	Nayanā; nayanāni
<i>Acc.</i>	Nayanāṇ	Nayane; nayanāni
<i>Ins.</i>	Nayanena	Nayanebhi; nayanehi
<i>Dat.</i>	Nayanāya; naya- nassa	Nayanānaṇ
<i>Abl.</i>	Nayanā; nayanam- hā; nayanasmā	Nayanebhi; nayanehi
<i>Gen.</i>	Nayanassa	Nayanānaṇ
<i>Loc.</i>	Nayane; nayanam- hi; nayanasmīṇ	Nayanesu
<i>Voc.</i>	Nayana; nayanā	Nayanāni

The following are declined similarly:

<i>Dhana</i> = wealth	<i>Paduma</i> = lotus
<i>Phala</i> = fruit	<i>Paṇṇa</i> = leaf
<i>Dāna</i> = charity; alms	<i>Susāna</i> = cemetery
<i>Sīla</i> = precept; virtue	<i>Āyudha</i> = weapon
<i>Puñña</i> = merit; good action	<i>Amala</i> = ambrosia
<i>Pāpa</i> = sin	<i>Tiṇa</i> = grass
<i>Rūpa</i> = form; image	<i>Udaka</i> = water
<i>Sota</i> = ear	<i>Jala</i> = water
<i>Ghāna</i> = nose	<i>Pulina</i> = sand
<i>Piṭha</i> = chair	<i>Sopāṇa</i> = stair
<i>Vadana</i> = face; mouth	<i>Hadaya</i> = heart
<i>Locana</i> = eye	<i>Arañña</i> = forest
<i>Maraṇa</i> = death	<i>Vattha</i> = cloth
<i>Cetiya</i> = shrine	<i>Suvaṇṇa</i> = gold

<i>Sukha</i> = comfort	<i>Puppha</i> = flower
<i>Dukkha</i> = trouble; pain	<i>Citta</i> = mind
<i>Mūla</i> = root; money	<i>Chatta</i> = umbrella
<i>Kula</i> = family; caste	<i>Anda</i> = egg
<i>Kūla</i> = bank (of a river, etc.)	<i>Kāraṇa</i> = reason
<i>Bala</i> = power; strength	<i>Ñāṇa</i> = wisdom
<i>Vana</i> = forest	<i>Khira</i> = milk

Nagara = city

41. The Infinitive

The sign of the infinitive is *-tum*. It is used as in English:

<i>Pacitum</i> = to cook	<i>Dātum</i> = to give
<i>Pivitum</i> = to drink	<i>Pātum</i> = to drink
<i>Bhottum</i> or <i>Bhuñjitum</i> } = to eat	<i>Gantum</i> = to go
<i>Laddhum</i> or <i>Labhitum</i> } to get	<i>Kātum</i> = to do
	<i>Haritum</i> = to carry
	<i>Āharitum</i> = to bring

Tum is simply added to the roots of one syllable to form the infinitive. An extra *i* is added before *tum* in the case of the bases consisting of more than one syllable.

Exercise 14

TRANSLATE INTO ENGLISH

1. Dhanavanto bhātarāṇaṃ dhaṇaṃ dātuṃ na icchanti. 2. Dāṇaṃ datvā silaṃ rakkhitvā sagge¹ nibbattituṃ² sakkonti.³ 3. Kumārī alātaṃ ānetvā bhattaṃ

1. *Sagga* = heaven.

2. To be born.

3. Are able.

pacituṇ aggiṇ jālessati. 4. Nāriyo nagarā nik-
khamma udakaṇ pātuṇ vāpiyā kūlaṇ gacchiṇsu.
5. Nattāro araṇṇā phalāni āharitvā khādituṇ ārabhiṇsu.¹
6. Silavā isi dhammaṇ desetūṇ piṭhe nisīdi. 7. Coro
āyudhena paharitvā mama pituno aṅguliṇ chindi.
8. Yūvatiyo padumāni ocinituṇ² nadiṇ gantvā kūle
nisidiṇsu. 9. Mayaṇ chattāni ādāya susānaṇ gantvā
pupphāni ocinissāma. 10. Kaṇṇā vatthaṇ ānetuṇ
āpaṇaṇ gamissati. 11. Tumhe vanaṇ gantvā gāvinaṇ
dātuṇ paṇṇāni āharatha. 12. Mayaṇ locanehi rūpāni
passitvā sukhaṇ dukkhaṇ ca labhāma. 13. Tvaṇ
sotena sunituṇ ghāṇeṇa ghāyituṇ³ ca sakkosi. 14.
Kukkuṭiyā aṇḍāni rukkhassa mūle santi. 15. Viduno
amataṇ labhitvā maraṇaṇ na bhāyanti. 16. Manussā
cittena cintetvā⁴ puñṇāni karissanti. 17. Tumhe dham-
maṇ sotuṇ ārāmaṇ gantvā puline nisīdatha. 18.
Dhanavanto suvaṇṇaṇ datvā ṇāṇaṇ laddhuṇ na
sakkonti. 19. Dārako chattaṇ gaṇhituṇ⁵ sopāṇaṇ
āruhi. 20. Mama bhaginiṇ puñṇaṇ labhituṇ silaṇ
rakkhissati.

TRANSLATE INTO PALI

1. The boys went to the foot of the tree to eat fruits.
2. The maiden climbed the tree to gather flowers.
3. I went into the house to bring an umbrella and a cloth.
4. The girl asked for a fire-brand to make a fire.
5. We are able to see objects (= forms) with our eyes.
6. You smell with your nose and hear with your ears.
7. Having gone to hear the doctrine, they sat on the sand.
8. People

1. Began.

3. To smell.

2. To gather; to collect.

4. Having thought.

5. To take.

are not able to purchase wisdom with (their) gold. 9. Having divided¹ his wealth the rich man gave (them) to his sons and daughters. 10. The maidens went out of the city (in order) to bathe in the river. 11. There were umbrellas in the hands of the women on the road. 12. Having struck her with a weapon, the enemy wounded² the hand of my mother-in-law. 13. Having gone to the garden they brought flowers and fruits for the boys. 14. He will go to the forest in order to bring leaves and grass for the cows. 15. The girls and boys brought lotuses from the pond (in order) to offer to the shrine. 16. Having bathed in the tank, our sisters and brothers came home to eat and sleep. 17. Having seen a leopard the boy ran across the garden and crossed³ the river. 18. You get merit through charity and virtue. 19. Having grazed (eaten grass) in the cemetery, my aunt's cows went to the tank in order to drink water. 20. The maidens bought flowers in order to make⁴ garlands for (their) sisters.

42. Neuter Nouns ending in -i

ATTHI (bone; seed)

	SINGULAR	PLURAL
<i>Nom.</i> }	Atthi	Atthī; atthīni
<i>Voc.</i> }		
<i>Acc.</i>	Atthiṃ	Atthī; atthīni
<i>Ins.</i>	Atthina	Atthībhi; atthīhi
<i>Dat.</i> }	Atthino; atthissa	Atthinaṃ
<i>Gen.</i> }		
<i>Abl.</i>	Atthina atthimhā; atthismā	Atthībhi; atthīhi
<i>Loc.</i>	Atthini; atthimhi; atthismiṃ	Atthisu atthīsu

1. Bhājetvā.
2. Vanitam akāsi.

3. Tari.
4. Kātum; paṭiyadetum.

The following are similarly declined:

Vāri = water

Akkhi = eye

Sappi = ghee

Dadhi = curd

Acci = flame

Satthi = thigh

43. Neuter Nouns ending in -u

Cakkhu (eye)

SINGULAR

PLURAL

Nom. } Cakkhu
Voc. }

Cakkhū; cakkhūni

Acc. Cakkhuṃ

Cakkhū; cakkhūni

Ins. Cakkhunā

Cakkhūbhi; cakkhūhi

The rest are similar to those of *garu*.

The following are declined similarly:—

Āyu = age

Dhanu = bow

Madhu = honey

Assu = tear

Jānu } = knee
Jaṇṇu }

Dāru = firewood

Ambu = water

Tipu = lead

Vasu = wealth

Vapu = body

Vatthu = ground; base

Jatu = sealing wax

44. Some More Particles

Particles, named *avyaya* in Pali, consist of adverbs, conjunctions, prepositions, indeclinable past participles ending in *tvā*, *tvāna*, *tūna* and *ya*, and infinitives.

Āma = yes

Evam = thus; yes

Addhā = certainly

Vā; *athavā* = or

Puna = again

Tathā = in that way

Sakim = once*Sanikaṃ* = slowly*Sighaṃ* = quickly; soon*Purato* = in the front of;
before*Yāva; tāva* = till then;
so long*Nānā* = separately*Vinā* = without*Kathaṃ* = how?*Kasmā* = why?

Exercise 15

TRANSLATE INTO ENGLISH

1. Mayaṇ gāviyā khīraṇ, khīramhā dadhiṇ, dadhimhā sappiṇ ca labhāma. 2. Mātā dhītuyā akkhīsu assūṇi disvā (tassā)¹ vadanaṇ vārinā dhovi. 3. Kasmā tvaṇ ajja vāpiṇ gantvā puna nadiṇ gantuṇ icchasi? 4. Kathaṇ tava bhātaro nadiyā padumāni ocinitvā āharisanti? 5. Addhā te dhanūni ādāya vanaṇ pavisitvā migaṇ māretvā ānessanti. 6. Amhākaṇ pitaro tadā vanamhā madhuṇ āharitvā dadhinā saha bhuñjīsu. 7. Mayaṇ suve tumhehi² vinā araññaṇ gantvā dārūni bhañjissāma.³ 8. Kumārā sīghaṇ dhāvitvā vāpiyaṇ kilītvā sanikaṇ gehāni agamiṇsu. 9. Tumhe khīraṇ pivituṇ icchatha, athavā dadhiṇ bhuñjituṇ? 10. Yāva mayhaṇ pitā nahāyissati tāva ahaṇ idha tiṭṭhāmi. 11. Yathā bhūpati āṇāpeti tathā tvaṇ kātuṇ icchasi? 12. Āma, ahaṇ bhūpatino vacanaṇ atikkamituṇ⁴ na sakkomi.

TRANSLATE INTO PALI

1. Do you like to drink milk or to eat curd? 2. First⁵ I will drink gruel and then eat curd with honey. 3. Go

1. Of her.

3. Bhañjati — breaks.

2. Ablative must be used
with "vinā".

4. To surpass.

5. Paṭhamam, adv.

quickly to the market to bring some ghee. 4. Having bathed in the sea why do you like to go again there now? 5. Do you know how our fathers gathered honey from the forests? 6. I will stay on the river bank till you cross the river and come back. 7. My mother-in-law went to the city without her retinue and returned with a sister. 8. The millionaire fell on (his) knees¹ before the king and bowed down at his feet. 9. Is your horse able to run fast? 10. Yes, certainly it will run fast. 11. Having gone to the forest, with bows in hands, our brothers killed an elephant and cut its tusks. 12. Why does your father walk slowly on the sand?

1. Jānuhi pativā (don't use the locative).

CLASSIFICATION OF NOUNS

45. Nouns are divided into 5 classes, viz.:—

1. *Nāmanāma* = substantives and proper nouns
2. *Sabbanāma* = pronouns
3. *Samāsanāma* = compound nouns
4. *Taddhitanāma* = derivatives from nouns or substantives
5. *Kitakanāma* = verbal derivatives

3. Compound nouns are formed by the combination of two or more words, e.g.,

Niluppala = blue water-lily

Rājaputta = king's son

Hattha-pāda-sīsāni = hands, feet and the head

4. Verbal derivatives, otherwise called Primary Derivatives, are formed from the verbal root itself by adding suffixes, e.g.,

Paca (to cook) + *ṇa* = *pāka* (cooking)

Dā (to give) + *aka* = *dāyaka* (giver)

Nī (to lead) + *tu* = *netu* (leader)

5. *Taddhita* nouns or Secondary Derivatives are formed from a substantive or primary derivative by adding another suffix to it, e.g.,

Nāvā (ship) + *iku* (in the meaning of engaged) = *nāvika* (sailor).

1. The first group of this classification includes concrete, common, proper, and abstract nouns other than that of Primary and Secondary Derivatives.

PRONOUNS

46. Pronouns admit of all genders as they stand for every person or thing which are in different genders. They become adjectives when they qualify other nouns. They have no vocative forms.

Declension of Relative Pronoun

YA = which; who

Masculine

	SINGULAR	PLURAL
Nom.	Yo	Ye
Acc.	Yaṇ	Ye
Ins.	Yena	Yebhi; yehi
Dat.	} Yassa	Yesaṇ; yesānaṇ
Gen.		
Abl.	Yamhā; yasmā	Yebhi; yehi
Loc.	Yamhi; yasmiṇ	Yesu

Feminine

Nom.	Yā	Yā; yāyo
Acc.	Yaṇ	Yā; yāyo
Abl.	Yāya	Yābhi; yāhi
Dat.	} Yassā; yāya	Yāsan; yāsānāṇ
Gen.		
Loc.	Yassaṇ; yāyaṇ	Yāsu

Neuter

Nom.	Yaṇ	Ye; yāni
Acc.	Yaṇ	Ye; yāni

The rest is similar to that of masculine.

Similarly declined are:

Sabba = all

Itara = the other

Pubba = former; eastern

Aññātara = certain

Añña = other; another*Apara* = other; western*Katara* = which (of the two)*Ubhaya* = both*Katama* = which (of the many)*Para* = other; the latter*Ka* (kiṇ) = who; which

47. Adjectives (Pronominal)

Adjectives in Pali are not treated separately from nouns, as they take all the inflections of the nouns. Almost all pronouns become adjectives when they are used before a substantive of the same gender, number and case. They are pronouns when they stand alone in a sentence. This difference will become clear from the following exercise.

Exercise 16

TRANSLATE INTO ENGLISH

1. Sabbesaṇ nattāro paññavanto na bhavanti. 2. Sabbā itthiyo vāpiyaṇ nahātvā padumāni piḷandhitvā āgacchiṃsu. 3. Añño vāpijo sabbāṇ dhaṇaṇ yācākaṇaṇ datvā gehaṇ pahāya pabbaji.¹ 4. Mātā ubhayaṃ pi dhītaraṇaṇ vatthāni kinitvā dadissati. 5. Ko nadiyā vāpiyā ca antarā dhenuṇ harati? 6. Kassa putto dakkhiṇaṇ disaṇ gantvā vihiṇ āharissati? 7. Ye pāpāni karonti te niraye² nibbattitvā dukkhaṇ labhisanti. 8. Kāsaṇ dhītaro vanamhā dārūni āharitvā odanaṇ pacissanti? 9. Katarena maggena so puriso

1. Left the household life;
became a monk.

2. Niraya = hell, m.

nagaraṃ gantvā bhaṇḍāni¹ kiṇi? 10. Itarā dārikā
 vanitāya hatthā pupphāni gaheṭvā cetiyaṃ pūjesi.
 11. Pasesaṃ dhanasṃ dhaññaṃ vā gaṇhituṃ mā cintetha.
 12. Aparo aññissaṃ vāpiyaṃ nahātvā pubbāya disāya
 nagaraṃ pāvisi.²

TRANSLATE INTO PALI

1. All entered the city (in order) to see gardens,
 houses and streets. 2. The daughters of all the women
 in the village walked along the path to the shrine.
 3. Another maiden took a lotus and gave (it) to the
 former. 4. Which man will bring some milk for me?
 5. Who stands on the bank of the river and looks
 in the southern direction? 6. Sons of all rich men do
 not always become wealthy. 7. Whose grandsons
 brought the cows here and gave (them) grass to eat?
 8. To-morrow, all women in the city will come out from
 there and wander in the forest. 9. The other woman,
 having seen a leopard on the street, ran across the garden.
 10. Whosoever³ acquires merit through charity will be
 born in heaven. 11. A certain man brought lotuses
 from the pond, another man carried (them) to the mar-
 ket to sell. 12. My brother's son broke the branches
 of the other tree (in order) to gather flowers, leaves
 and fruits.

48. Declension of the Demonstrative Pronoun

TA (that)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	So (he)	Te (they)
<i>Acc.</i>	Taṃ; naṃ (him)	Te; ne (them)

1. Bhaṇḍa = goods, *n.*

3. Yo koci.

2. Entered.

	SINGULAR	PLURAL
<i>Ins.</i>	Tena (by, with or through him)	Tebhi; tehi (by, with or through them)
<i>Dat.</i>	} Tassa (to him; his)	Tesaṇ; tesānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Tamhā; tasmā	Tebhi; tehi
<i>Loc.</i>	Tamhi; tasmiṇ	Tesu

Feminine

<i>Nom.</i>	Sā (she)	Tā; tāyo (those women)
<i>Acc.</i>	Taṇ; naṇ (her)	Tā; tāyo (them)
<i>Abl.</i>	Tāya	Tābhi; tāhi
<i>Dat.</i>	} Tassā; tāyo	Tāsaṇ; tāsānaṇ
<i>Gen.</i>		
<i>Loc.</i>	Tassaṇ; tāyaṇ	Tāsu

Neuter

<i>Nom.</i>	Taṇ (it)	Te; tāni (those things)
<i>Acc.</i>	Taṇ (it)	Te; tāni (those things)

The rest is similar to that of the masculine.

Eta (that or this) is declined like *ta*. One has only to prefix an "e" to the forms of *ta*, e.g., *Eso*, *ete*, *etaṃ*, *enaṃ*, and so on.

49. Declension of Demonstrative Pronoun

IMA = (this)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Ayaṇ = this (man)	Ime = these (men)
<i>Acc.</i>	Imaṇ	Ime

	SINGULAR	PLURAL
<i>Ins.</i>	Anena; iminā	Ebhi; ehi; imebhi; imehi
<i>Dat.</i>	} Assa; imassa Asmā; imamhā; imasmā	Esañ; esānañ; im- esañ; imesānañ
<i>Gen.</i>		Ebhi; ehi; imebhi;
<i>Abl.</i>		imehi
<i>Loc.</i>	Asmiñ; imamhi; imasmīñ	Esu; imesu

Feminine

<i>Nom.</i>	Ayañ = this (woman)	Imā; imāyo = these (women)
<i>Acc.</i>	Imañ	Imā; imāyo
<i>Abl.</i>	Imāya	Imābhi; imāhi
<i>Dat.</i>	} Assā; assāya; imissā; imissāya; imāya	Āsañ; āsānañ;
<i>Gen.</i>		imāsañ; imāsānañ
<i>Loc.</i>	Assañ; imissañ; imāyañ	Imāsu

Neuter

<i>Nom.</i>	Idañ; imañ = this (thing)	Ime; imāni = these (things)
<i>Acc.</i>	Idañ; imañ	Ime; Imāni

The rest is similar to that of the masculine.

Exercise 17

TRANSLATE INTO ENGLISH

1. Ayañ siho tamhā vanamhā nikkhamma imasmīñ magge thatvā ekañ itthiñ māresi. 2. So tāsañ yuvatināñ tāni vatthāni vikkīṇitvā tāsāñ santikā¹ mūlañ² labhissati. 3. Imissā dhītarō tamhā vanamhā imāni

1. Santika = near (but here : tāsam santikā = from them).
2. Mūla = money; cash, n.

phalāni āharaṇsu, aññā nāriyo tāni khādituṇ gahhiṇsu.
 4. Imā sabbā yuvatiyo taṇ ārāmaṇ gantvā dhammaṇ
 sutvā Buddhaṇ padumehi pūjessanti. 5. Ime manussā
 yāni puññāni vā pāpāni vā karonti tāni te anugacchanti.¹
 6. Tassā kaññāya mātā dakkhiṇāya disāya imaṇ gāmaṇ
 āgantvā idha ciraṇ² vasissati. 7. Tassa nattā imassa
 bhātarā saddhiṇ Koḷambanagaraṇ³ gantvā tāni bha-
 ḍāni vikkhiṇissati. 8. Tā nāriyo etāsaṇ sabbāsaṇ kumā-
 rīnaṇ hatthesu padumāni ṭhapesuṇ,⁴ tā tāni haritvā
 cetiyaṇ pūjesuṇ. 9. Tassā rājiniyā etā dāsiyo imehi
 rukkhehi pupphāni ocinitvā imā mālāyo kariṇsu.
 10. Kesaṇ so imaṇ dhanaṇ datvā sukhaṇ labhissati?
 11. Yo magge gacchati, tassa putto suraṇ pivitvā ettha
 sayati. 12. Ke taṇ khettaṇ⁵ gantvā tiṇaṇ āharitvā
 imāsaṇ gāvīnaṇ datvā khīraṇ labhituṇ icchanti?

TRANSLATE INTO PALI

1. A certain man having gone to that cemetery gathered those flowers and brought them here. 2. This lioness having come out from that forest killed a cow in this place.⁶ 3. The husband of that woman bought these clothes from that market and gave them to his grandsons. 4. Whose servants will go to Colombo to buy goods for you and me? 5. To-morrow his brothers will go to that forest and collect honey and fruits. 6. Her sisters went to that field (in order) to bring grass for these cows. 7. I got these lotuses and flowers from a certain woman of that village. 8. To-day all maidens

1. Anugacchati = follows.

2. Ciraṇ = for a long time, *m*.

3. Koḷambanagara = Colombo.

6. Place = ṭhāna, *n*.

4. 3rd person plural of the
Past Tense.

5. Khetta = field, *n*.

of this city will go to that river and will bathe in it. 9. They brought those goods to a merchant in that market. 10. Having sold those cows to the merchants, they bought clothes, garlands and umbrellas with that money. 11. Who are those men that¹ killed a lion yesterday in this forest? 12. Which woman stole her garland and ran through this street?

The Verbal Adjectives or Participles

50. Participles are a kind of adjectives formed from the verbal bases. Like verbs they are divided into Present, Past and Future; and each group is again divided into Active and Passive. Being adjectives they are declined in all the genders.

The Present Active Participles are formed by adding "nta" or "māna" to the verbal base, e.g.,

Gaccha + nta = *gacchanta* = going

Gaccha + māna = *gacchamāna* = going

Paca + nta = *pacanta* = cooking

Paca + māna = *pacamāna* = cooking

51. Declension of the Present Participle

GACCHANTA (= going)

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Gacchaṇ; gacchanto	Gacchanto; gacch- antā
<i>Acc.</i>	Gacchantañ	Gacchante
<i>Ins.</i>	Gacchatā; gacchan- tena	Gacchantebhi; gac- chantehi

1. Use the relative pronoun "ya".

	SINGULAR	PLURAL
<i>Dat.</i> } <i>Gacchato; gacchan-</i>	<i>Gacchataṇ; gac-</i>	
<i>Gen.</i> } <i>tassa</i>	<i>chantāṇaṇ</i>	
<i>Abl.</i> } <i>Gacchatā; gacchan-</i>	<i>Gacchantebhi; gac-</i>	
	<i>tamhā; gacchan-</i>	<i>chantehi</i>
	<i>tasmā</i>	
<i>Loc.</i> } <i>Gacchati; gacchante;</i>	<i>Gacchantesu</i>	
	<i>gacchantamhi;</i>	
	<i>gacchantasmiṇ</i>	
<i>Voc.</i> } <i>Gacchaṇ; gaccha;</i>	<i>Gacchanto; gacchan-</i>	
	<i>gacchā</i>	<i>tā</i>

Feminine

<i>Nom.</i> } <i>Gacchantī</i>	<i>Gacchantī; gacchantiyo</i>
<i>Voc.</i> } <i>Gacchantiṇ</i>	<i>Gacchantī; gacchantiyo</i>
<i>Acc.</i> } <i>Gacchantiṇ</i>	<i>Gacchantībhi; gacch-</i>
<i>Abl.</i> } <i>Gacchantiyā</i>	<i>antīhi</i>

and so on like *kumārī*.

Neuter

<i>Nom.</i> } <i>Gacchaṇ</i>	<i>Gacchantā; gacchantāni</i>
<i>Acc.</i> } <i>Gacchantaṇ</i>	<i>Gacchante; gacchantāni</i>

The rest is similar to that of the masculine.

Remark

Here one should note that these participles change their endings in the feminine.

The following are declined similarly:—

Pacanta = cooking

Karanta = doing

Caranta = walking

Bhuñjanta = eating

Sayanta = sleeping

Passanta = looking at;
seeing

Dhāvanta = running

Nahāyanta = bathing

Hasanta = laughing

Nisīdanta = sitting

Haranta = carrying

Kiṇanta = buying

Tiṭṭhanta = standing

Vikkiṇanta = selling

Āharanta = bringing

Dadanta = giving

Viharanta = living; residing

Rodanta = crying

52. A. All of these have another form ending in -*māna*, like *gacchamāna*. In that form they are declined like *nara* in the masculine, *vanitā* in the feminine, and *nayana* in the neuter.

B. These participles take the gender, number and case of the substantive in forming sentences, e.g.,

Tiṭṭhaṃ goṇo tiṇaṃ khādati = The bull which is standing eats grass or

Goṇo tiṭṭhanto tiṇaṃ khādati = The bull eats grass standing.

C. Active Participles formed from the transitive bases often take an object, e.g.,

Bhattam bhuñjanto = eating rice.

Exercise 18

TRANSLATE INTO ENGLISH

1. Gāmaṇ gacchanto dārako ekaṇ goṇaṇ disvā bhāyi.
2. Dārikā rodanti ammāya santikaṇ gantvā piṭhe nisi-dati.
3. Vāṇijā bhaṇḍāni vikkiṇantā nadiyaṇ nahā-yante manusse passiṇsu.
4. Kāññāyo hasamānā nahāyantiyo gacchantiṇ vanitaṇ akkosīṇsu.
5. Puriso hasanto rukkhaṇ āruhitvā phalāni khādanto¹ sākha-yaṇ nisiḍi.
6. Bhagavā Sāvatthiyaṇ² viharanto devānaṇ

1. Khāda = to eat hard food. "Bhuñja" is used in eat-
ing soft food.

2. In the city of Sāvatthi.

manussānaṃ ca dhammaṃ desesi. 7. Sā sayantiṃ itthiṃ uṭṭhāpetvā¹ hasamānā tamhā thānā apagacchi². 8. Tumhe bhūmiyaṃ kīlamānaṃ imaṃ dārakaṃ ukkhi-pitvā³ mañce ṭhapetha. 9. Sihaṃ disvā bhāyitvā dhāvamānā te migā asmiṃ vane āvātesu patiṃsu. 10. Imasmiṃ gāme vasantānaṃ purisānaṃ eko pharasuṃ ādāya vanaṃ gacchanto ekāya kāsuyaṃ pati. 11. Nisī-dantiyā nāriyā putto rodamāno tassā santikaṃ gamis-sati. 12. Yācakā bhattaṃ pacantiṃ itthiṃ disvā taṃ āhāraṃ yācantā⁴ tattha nisīdiṃsu. 13. Vanamhā dārūnī āharanti kaññā ekasmiṃ pāsāpe udakaṃ piva-mānā⁵ nisīdi. 14. Vāṇijā bhaṇḍāni kiṇantā vikkiṇantā ca gāmesu nagaresu ca āhiṇḍanti. 15. Dānaṃ dadanto so dhanavā silavante gavesati.⁶

TRANSLATE INTO PALI

1. Going to the river the slave sat at the foot of a tree, eating (some) fruits. 2. The mother, having raised the crying girl, gave her (some) milk. 3. Walking on the river-bank we saw (some) people bathing in the river. 4. Seeing us there, a deer began to run and fell in a pit. 5. Coming out of the forest the lion saw a cow eating grass on that field. 6. Bringing firewood from this forest the maiden drank water from that tank. 7. A certain man living in this village saw a leopard running to that mountain. 8. Our fathers and brothers will wander through villages and towns, (while) selling and buying goods. 9. Standing on the mountain that

-
1. Having awakened or raised.
 2. Went away; moved aside.
 3. Having raised up.

4. Begging.
5. Drinking.
6. Seek.

day, I saw a lioness sleeping in a cave. 10. The boy came to me, laughing and running. 11. Carrying a drum for his aunt, the farmer sat on this rock, looking at these trees and fields. 12. The Buddha, living in Sāvattthi for a long time, preached His doctrine to the people of that city. 13. While cooking (some) rice, his sister sat singing¹ on a chair. 14. Giving alms to the beggars the millionaire spent² all his wealth. 15. Playing on the road the boys saw a man running from there.

53. Part Participles

The Past Participles are formed in many ways. Their formation will be shown in the second book; only a few examples are given here.

Gata = gone
Āgata = come
Kata = done; made
Vutta = told; said
Bhinna = broken
Otiṇṇa = descended
Āhaṭa = brought
Pahaṭa = beaten
Haṭa = carried
Mata = dead
Sutta }
Sayita } = slept

Thita = stood
Nisinna = sat
Vuttha = lived
Datṭha = bitten
Pakka; pacita = cooked
Laddha = received
Kita = bought
Bhutta = eaten
Vandita = worshipped
Hata = killed
Chinna = cut
Kuddha = enraged

N.B.—These Participles are often used as complements of verbs, e.g., So *kālakato* (*hoti*) = he is dead. Sometimes the verb is understood.

1. (*Gītaṃ*) *gāyanti*.

2. *Vissajjesi*.

manusse tato nīhari.¹ 11. Sappena. datṭho vāṇijassa putto tassa dāsehi ekassa vejja² santikaṇ nīto³ hoti. 12. Idha imasmiṇ piṭhe nisinnaṇ kumāriṇ gehato āgatā aññā dārikā pahari. 13. Tāya pahaṭā sā kaññā tassā mātuyā santikaṇ gatā rodanti aṭṭhāsi. 14. Magge gacchantā te purisā tāya dhenuyā bhinnaṇ ghaṭaṇ⁴ paṇṇu. 15. Bhūpati tehi manussehi kātāni gehāni passitvā tesarṇ mūlaṇ adāsi.

TRANSLATE INTO PALI

1. The peacock, having descended from the tree, has gone now to the rock. 2. Having been bitten by a serpent the boy was carried to a physician. 3. This woman does not like to take the money received from her sister. 4. The man who has come⁵ from that village bought (some) goods from this market. 5. Remembering his mother's words the boy did not go to the dead man. 6. My aunt's cows will come out of the forest and will eat the grass mowed and brought by the slave woman. 7. Having seen a man sleeping on the bed the householder told his boys not to go near him. 8. A deer was seen by the maiden who was cooking rice⁶ for her mother. 9. The rice that was cooked by her is given to beggars and crows. 10. The house made by them was broken by an elephant. 11. The enraged king killed all men who came to the city. 12. The branch broken by the elephant fell on the ground, and afterwards your cows ate its leaves. 13. The garland received from the queen by that girl is given to another girl. 14. The rice given to them was eaten by the slaves and the beggars. 15. The horse bought by the millionaire is carried by a charioteer.

1. Ejected.

2. Vejja = doctor; physician, *m.*

3. Carried.

4. Water-pot, *m.*

5. Has come = āgata.

6. Who was cooking rice = bhattam pacantiyā.

55. Adjectives

Pronominal (§47) and verbal adjectives (§50) are shown above. Ordinary adjectives are *Seta* (= white), *Rassa* (= short), *Mahanta* (= big), and so on. As the adjectives qualify nouns, which are of different genders and numbers, they must agree with their substantives in gender, number and case.

Examples

Adj.	Noun	Adj.	Noun
1. <i>Ratto</i>	<i>goṇo</i>	<i>rassāni</i>	<i>tiṇāni khādati</i>
(= The red ox eats some short grasses).			
2. <i>Setā</i>	<i>kaññā</i>	<i>nīlanī</i>	<i>vatthaṃ paridahati</i>
(= The fair girl wears a blue cloth).			

Here is a list of adjectives which are frequently used:

<i>Khuddaka</i> = small	<i>Seta</i> = white
<i>Mahanta</i> = big; large	<i>Nīla</i> = blue
<i>Dīgha</i> = long	<i>Ratta</i> = red
<i>Rassa</i> = short; dwarf	<i>Kāḷa</i> = black
<i>Ucca</i> = high; tall	<i>Pīta</i> = yellow
<i>Nīca</i> = low; vulgar	<i>Uttāna</i> = shallow
<i>Majjhima</i> = medium	<i>Gambhīra</i> = deep
<i>Appaka</i> = few; a little	<i>Khara</i> = rough; course
<i>Bahu</i> ; <i>bahuka</i> = many;	<i>Mudu</i> = soft
much	<i>Bāla</i> = foolish; young
<i>Āma</i> = unripe	<i>Paṇḍita</i> = wise
<i>Pakka</i> = ripe	<i>Balavantu</i> = powerful
<i>Dahara</i> = young	<i>Dubbala</i> = feeble
<i>Mahallaka</i> = elderly; old	<i>Surūpa</i> ; } beautiful;
<i>Vitthata</i> = wide; broad	<i>Dassanīya</i> } handsome

56. The declension of adjectives will present no difficulties to the student who has mastered the declension of nouns.

The declension of verbal and pronominal adjectives and those of ending in *-vantu* and *-mantu* is given above. The others are declined like nouns (in various genders) according to their endings.

For instance: *dīgha*, *rassa* and others ending in *-a* of the above list are declined in the masculine like *nara*, and in the neuter like *nayana*. In the feminine they lengthen their last vowel, and are declined like *vanitā*.

Those ending in *-u*, such as *bahu* and *mudu* are declined like *garu*, *dhenu* and *cakkhu*. Sometimes these, ending in *-u*, add *kā* to their feminine stem, and then they are declined like *vanitā*, e.g., *mudu* = *mudukā*, *bahu* = *bahukā*.

The words ending in *ī*, like *mālī* (one who has a garland), take *-inī* instead of *ī* in forming feminine stems, e.g.,

Mas.: *Mālī*.

Fem.: *Mālinī*.

Mālinī and such others are declined like *kumārī*.

Exercise 20

TRANSLATE INTO ENGLISH

1. Rattā gāviyo khetto āhīṇḍantiyo bahuṇ tiṇaṇ khādiṇsu. 2. Uccā kumārī nīlaṇ vatthaṇ paridahitvā¹ mahantaṇ nagaraṇ gamissati. 3. Bahavo manussā dīghāhi rajjūhi setā dhenuyo bandhitvā gambhiraṇ

1. Paridahati = wears.

nadiṃ hariṃsu. 4. Amhākaṃ bahūnaṃ bandhavānaṃ puttā dubbalā honti.¹ 5. Paṇḍitassa purisassa sā bālā bhaginiṃ pakkāni phalāni ocinitvā appakānaṃ dāra-kānaṃ adāsi. 6. Tassā mahallikāya itthiyā daharo nattā uttāne jale nahāyati. 7. Tasmiṃ uce rukke ṭhito vānaro imasmiṃ nīce tarumhi nisinne pakkhino oloketi. 8. Mālinī nārī rassena maggena khuddakaṃ gāmaṃ gacchi. 9. Daharā kaññā mudunā hatthena rattāni padumāni gaṇhāti. 10. Balavanto appakam pi dhanam labhitvā dubbale manusse pīlenti. 11. Balavantaṃ kālā goṇā uccesu girīsu āhiṇḍitvā bahūni tiṇāni khādanti. 12. Bahunnaṃ² bālānaṃ puttā tassā nadiyā gambhīre jale patitvā mariṃsu. 13. Mama bhātārānaṃ majjhimo nīce pīthe nisīditvā āmaṃ phalaṃ khādati. 14. Mayaṃ suve majjhimam vāpiṃ gantvā setāni padumāni nīlāni uppalāni³ ca āharissāma. 15. Tumhe mahallake dubbale ca purise disvā mā hasatha.

TRANSLATE INTO PALI

1. A white cow drank much water from that big tank.
2. Wearing red clothes many girls are going to the big market in that large city.
3. The sons of that elderly woman are neither powerful nor rich.⁴
4. Our young ones always like to eat many unripe fruits.
5. That foolish woman went to that long river and fell in its deep water.
6. Water in this pond is not deep but shallow.
7. My old (elderly) aunt brought a long rope to

1. Hoti = is.

2. There are two forms: "bahūnam" and "bahunnam".

3. Uppala = lily, *n.*

4. Neither nor = "va na": = *Balavanto vā dhanavanto vā na honti.*

bind that red cow. 8. The powerful man cut many tall and dwarf trees in that small garden. 9. Sitting on a low chair the young girl eats a ripe mango¹ got from her mother. 10. Much grass is brought by the slaves from that small field on the bank of that wide river. 11. White lotuses and blue lilies are bought by that feeble maiden from the elderly man. 12. The black oxen are sleeping on the rough ground near that high mountain. 13. The young boy's soft hand is burnt by the flame of that small lamp. 14. Many people will cross the great ocean and come to see this beautiful little island. 15. In this beautiful city there are big houses, wide streets, long paths, and many gardens.

1. Mango = amba, *m.n.*

NUMERALS

57. Cardinals

- | | |
|--------------------------|----------------------------|
| 1. Eka (= ekaṇ) | 28. Aṭṭhaviṣati |
| 2. Dvi (= dve) | 29. Ekūnatīṣati |
| 3. Ti (= tayo) | 30. Tīṣati; tīsā |
| 4. Catu (= cattāro) | 31. Ekatiṣati |
| 5. Pañca | 32. Dvatiṣati; battiṣati |
| 6. Cha | 33. Tettiṣati |
| 7. Satta | 39. Ekūnacattāḷisā |
| 8. Aṭṭha | 40. Cattāḷisati; cattāḷisā |
| 9. Nava | 49. Ekunapaññāsā |
| 10. Dasa | 50. Paññāsā; paṇṇāsā; |
| 11. Ekādasa | paññāsati; paṇṇāsati |
| 12. Dvādasa; bārasa | 59. Ekūnasatṭhi |
| 13. Teḷasa ; terasa | 60. Satṭhi |
| 14. Cuddasa; catuddasa | 62. Dvesatṭhi; dvāsatṭhi ; |
| 15. Paṇṇarasa; pañcadasa | dvisatṭhi |
| 16. Soḷasa | 69. Ekūnasattati |
| 17. Sattarasa; sattadasa | 70. Sattati |
| 18. Aṭṭhārasa; aṭṭhādasa | 79. Ekūnāsīti |
| 19. Ekūnaviṣati | 80. Asīti |
| 20. Viṣati | 82. Dveasīti; dvāsīti; |
| 21. Ekaviṣati | dviyāsīti |
| 22. Dvāviṣati; bāviṣati | 83. Teasīti; tiyāsīti, |
| 23. Teviṣati | 84. Caturāsīti |
| 24. Catuviṣati | 89. Ekūnanavuti |
| 25. Pañcaviṣati | 90. Navuti |
| 26. Chabbisiṣati | 92. Dvenavuti ; dvāna- |
| 27. Sattaviṣati | vuti; dvinavuti |

99	=	Ekūnasataṇ
100	=	Sataṇ
1000	=	Sahasasṇ
10000	=	Dasasahasasṇ
100000	=	Satasahasasṇ ; lakkhaṇ
1000000	=	Dasalakkhaṇ
10000000	=	Koṭi
100000000	=	Dasakoṭi
1000000000	=	Satakoṭi

58. Some of these numerals take all the genders, and some have their own.

A. The stems *eka*, *ti*, *catu* are of all genders and declined differently in each gender.

B. The stem *dvi* and those from *pañca* to *aṭṭhārasa* do not show different inflections in different genders though they take all the genders.

C. From *Viṣati* to *Navuti* the numbers are feminine. So is *Koṭi*.

D. Stems *sata*, *sahassa* and the compounds ending with them are neuter.

E. *Eka* (one) has only singular forms. The plural forms of it are used to express the meaning "some" e.g., *Eke manussā* = some people.

F. The stems from *dvi* to *aṭṭhārasa* have only the plural forms. From *viṣati* upwards to *navuti* and from *sata* upwards to *koṭi* are in singular. But they take the plural form when it is required to show separate quantities, e.g., *cattāri satāni* = four (quantities) of hundred.

G. Numerals are more often used as adjectives.

DECLENSION OF NUMERALS

59. "Eka" is declined like the relative pronoun "ya" given above (§ 46).

Declension of Dvi (= two)

PLURAL

(Common to all genders)

<i>Nom.</i>	}	Dve; duve
<i>Acc.</i>		
<i>Abl.</i>	}	Dvībhi; dvīhi
<i>Ins.</i>		
<i>Dat.</i>	}	Dvinnan; duvinnan
<i>Gen.</i>		
<i>Loc.</i>		Dvisu

Declension of Ti (= three)

PLURAL

	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
<i>Nom.</i>	} Tayo	Tisso	Tini
<i>Acc.</i>			
<i>Abl.</i>	} Tībhi; tīhi	Tībhi; tīhi	Tībhi; tīhi
<i>Ins.</i>			
<i>Dat.</i>	} Tinnan; tinnannan	Tissannan	Tinnan; tinnannan
<i>Gen.</i>			
<i>Loc.</i>	Tīsu	Tīsu	Tīsu

Declension of Catu (= four)

<i>Nom.</i>	} Cattāro;	Catasso	Cattāri
<i>Acc.</i>			
<i>Abl.</i>	} Catūbhi;	Catūhi;	Catūhi;
<i>Ins.</i>			
	Catūhi	-bhi	-bhi
<i>Dat.</i>	} Catunnaṇ	Catassannaṇ	Catunnaṇ
<i>Gen.</i>			
<i>Loc.</i>	Catusu	Catusu	Catusu

Declension of Pañca (= five)

(Similar in all genders)

PLURAL

Nom.	} Pañca
Acc.	
Abl.	} Pañcabhi; pañcahi
Ins.	
Dat.	} Pañcanannaṃ
Gen.	
Loc.	Pañcasu

Cha, satta, aṭṭha and all up to *aṭṭhādasā* are declined like *pañca*, e.g.,

Nom.	Acc.	Abl.	Dat. Gen.	Loc.
Cha	Cha	Chahi	Channaṃ	Chasu

60. *Visati* and other numerals ending in -i are declined like *bhūmi* (§34). *Timśā* and others ending in -ā are declined like *vanitā*. *Visati* itself has another form ending in -ā, i.e., *visā*.

“Sata” (100) and “sahassa” (1000) are declined like *nayana* (§40).

Exercise 21

TRANSLATE INTO ENGLISH

1. Cattāro purisā catūhi pharasūhi cattāri rukkhāni chinditvā āharissanti. 2. Tā tisso itthiyo imehi tīhi maggehi taṃ aṭaviṃ gantvā tissannaṃ kaññānaṃ tīṇi phalāni adaṃsu. 3. Ekissaṃ sālāyaṃ sataṃ purisā, paññāsā itthiyo ca nisīdissanti. 4. Mayaṃ ito navahi divasehi¹ pañcahi kumārehi saddhiṃ Koḷambanagaraṃ

1. After nine days.

gamissāma. 5. Pañca dāsā dasannaṃ assānaṃ bahunaṃ tipaṇaṃ, appakaṇaṃ udakaṇaṃ ca āharaṇṇsu. 6. Vīsati purisā dasahi goṇehi cattāri khettāni kasanti. 7. Vāṇijo kahāpaṇānaṃ¹ dvīhi satehi² aṭṭha asse kiṇitvā te catunnaṃ dhanavantānaṃ vikkiṇi. 8. Tāsaṃ channaṃ itthinaṃ cha bhātaro mahantaṃ pabbataṃ āruhitvā cha kapayo ānesuṇ. 9. Tāsaṃ mātā dasa ambe kiṇitvā catassannaṃ dhītārānaṃ dadissati. 10. Idūni Laṅkāyaṃ pañca-cattāḷisa-satasahassaṃ manussā vasanti. 11. Pubbe Sāvattihinagare manussānaṃ satta koṭṭiya³ vasiṇsu. 12. Tumhe ito dvīhi vassehi Anurādhapuraṇaṃ⁴ gantvā tattha nava divase vasantā mahante cetiye passissatha. 13. Dāso ckena hatthena dve nāḷikere⁵ itarena ekaṃ panasaṇ⁶ ca harati. 14. Ahaṇ cattāri vassāni⁷ nagare vasitvā tato pacchā tayo māse⁸ gāme vasissāmi.

TRANSLATE INTO PALI

1. Four women bought eight mangoes and gave them to the two daughters. 2. To-morrow five men will go to the forest and cut ten trees with their five axes. 3. Three girls went separately⁹ to three tanks and each¹⁰ brought thirty flowers. 4. In this hall there are five hundred men and three hundred women. 5. There are

-
1. "Kahāpaṇa" is a square coin extensively used in former days, the purchasing power of which is said to have been about that of a florin (2s).
 2. With two hundreds (of kahāpaṇas).
 3. Seven crores of people.
 4. The sacred city of the Buddhists in Ceylon.
 5. Coconut, *m.n.* 8. Māsa = month, *m.*
 6. Jak-fruit, *m.n.* 9. Visuḷ.
 7. Vassa = year, *m.n.* 10. Ek'ekā.

five thousand people, one thousand cattle¹ and five hundred houses in this town. 6. The seven brothers of the five girls went to that forest and killed eight deer. 7. We lived in Colombo for eight years and nine months. 8. They will go to live there again three years and two months hence. 9. Having bought three clothes the father gave them to his three daughters. 10. Ten men with twenty oxen are ploughing these five fields. 11. Sixty elephants came out of the city and thirty of them entered the forest. 12. Of the twelve horses bought by me one is sold to another man. 13. The slave having brought 25 coconuts sold 20 of them to a woman. 14. Two merchants bought two horses for three hundred² pieces (of kahāpaṇas). 15. Five million people live in the island of Ceylon.

61. Ordinal Numerals

<i>Paṭhama</i> = first	<i>Dvādasama</i> = twelfth
<i>Dutiya</i> = second	<i>Terasama</i> = thirteenth
<i>Tatiya</i> = third	<i>Cuddasama</i> = fourteenth
<i>Catuttha</i> = fourth	<i>Visatima</i> = twentieth
<i>Pañcama</i> = fifth	<i>Timsatima</i> = thirtieth
<i>Chatṭha</i> = sixth	<i>Cattālīsati</i> = fortieth
<i>Sattama</i> = seventh	<i>Paññāsati</i> = fiftieth
<i>Aṭṭhama</i> = eighth	<i>Saṭṭhima</i> = sixtieth
<i>Navama</i> = ninth	<i>Sattatima</i> = seventieth
<i>Dasama</i> = tenth	<i>Asīti</i> = eightieth
<i>Ekādasama</i> = eleventh	<i>Navutima</i> = ninetieth
<i>Satama</i> = hundredth	

All these are treated as adjectives.

1. Gāvo.

2. Use the instrumental.

In the masculine they are declined like *nara*. In the feminine their last vowel is changed into *ā* or *ī* and are declined like *vanitā* and *kumārī* respectively. Their declension in the neuter is like that of *nayana*.

Remark

“The first among the eight men” and such other phrases should be translated with the locative or genitive forms, as:

- (1) *Aṭṭhasu purisesu paṭhamo* or
- (2) *Aṭṭhanṇaṇ purisānaṇ paṭhamo*.

Exercise 22

TRANSLATE INTO ENGLISH

1. Gacchantesu dasasu purisesu sattamo vāpijo hoti.
2. Tassa sattamā dhītā aṭṭhamāya ekaṇ vatthaṇ adāsi.
3. Catassannaṇ yuvatīnaṇ tatiyāya bhātā pañca asse ānesi.
4. Mayhaṇ pitā sattatime vasse pañcame māse kālam akāsi.¹
5. Mayaṇ ito chaṭṭhe divase catūhi purisehi saddhiṇ dutiyaṇ nagaraṇ gamissāma.
6. Idāni aṭṭhamo Edwardnāmo bhūpati rajjaṇ karoti.²
7. Pubbe chaṭṭho Parakkamabāhu-bhūpati Jayavaddhanapure rajjaṇ kari.
8. Pāṭhasālāya³ asītiyā sissesu pañcavisatimo hiyo gambhīre udake pati.
9. Amhākaṇ pitaro ito pañcame vasse bahūhi manussehi Anurādhapuraṇ gamissanti.
10. Dvīsu pāṭhasālāsu paṭhamāya tisataṇ sissā⁴ uggaṇhanti.
11. Dvinnaṇ dhanavantaṇ dutiyo tiṇsatiyā yācakānaṇ dānaṇ adāsi.
12. Nahāyantīsu pañcasu nārīsu tatiyāya bhātā dha-

1. Kālam karoti = dies.

2. Rajjaṇ karoti = reigns.

3. School, *f*.

4. Student, *m*.

navā hoti. 13. Bhattaṃ pacantiṇaṃ tissannaṃ itthi-
naṃ dutiyā nahāyituṃ gamissati. 14. Bhagavā paṭha-
maṃ vassaṃ Bārāṇasiyaṃ Isipatanārāme viḥari.
15. Tadā so pañcannaṃ bhikkhūnaṃ bahunnaṃ manus-
sānaṃ ca dhammaṃ desesi.

TRANSLATE INTO PALI

1. The fifth of the ten merchants will buy the gem.
2. On the third day the four rich men will give alms to a hundred beggars.
3. There are eight hundred students in the first of the three schools.
4. My fourth brother lives in the sixth house of the fifth street in Colombo.
5. We will go to the city in the third month of the second year.
6. His tenth son will come here on the 25th day of this month.
7. The sixth of the seven women wears a red cloth, and the fifth a blue one.
8. King Edward VII died 26 years ago.¹
9. His son, King George V reigned for 25 years and 10 months.
10. I will buy the second of these ten horses with one hundred florins.
11. Out of the eighty students in this school the 20th died yesterday.
12. His dead body was carried to the cemetery by 15 students.
13. My sixth brother will come here with the fourth one.
14. His third brother's second daughter learns at this school.
15. The first sister of the queen will visit Anurādhapura after three months.

1. Ago = upari, *ni*. Use the genitive with this.

ADVERBS

62. The adverb proper in Pali is stated to be in the accusative singular of the neuter, e.g.,

“*Sukham sayati*” = sleeps comfortably.

“*Sādhukam karoti*” = does (it) well.

But many other indeclinables like *tadā* (then) may be taken under this heading.

Of the numerical adverbs ordinals take the form of the neuter singular, e.g.,

Paṭhamam = at first; for the first time.

Dutiyam = for the second time.

Cardinals form their adverbs by adding suffixes *-khattum* and *dhā*.

Catukkhattuj = four times.

Catudhā = in four ways.

A List of Adverbs

Visum = severally; separately

Dukkham = with difficulty

Samam = evenly

Sanikam = slowly

Sigham = quickly

Evam = thus; so

Sahasā = suddenly

Dalham = tightly; strictly

Ekadhā = in one way

Dvikkhattum = twice

Sakim = once

Pañcadhā = in five ways

Katham = how?

Tathā = in that way

Sādhukam = well

Abhinham = constantly

Ekamantam = aside

Exercise 23

TRANSLATE INTO ENGLISH

1. Imesaṃ dasannaṃ dhanavantānaṃ pañcamo sukhaṃ jīvati. 2. Ayaṃ dīpi sanikaṃ āgantvā sahasā gāviyā upari pati. 3. Aṭṭhannaṃ kaññānaṃ chaṭṭhā gāviṃ

daḥhaṇ bandhitvā vāpiṇ nesi. 4. Ime pañca dārakā abhinhaṇ magge dhāvantā kiḷanti. 5. Imesu navasu sissesu sattamo sādhukaṇ uggaṇhāti. 6. Bhikkhū Bhagavato santikaṇ āgantvā taṇ vanditvā ekamantaṇ nisidiṇsu. 7. So seṭṭhī (attano¹) dhaṇaṇ pañcadhā vibhajitvā pañcannaṇ dhitarāṇaṇ adadi. 8. Tassa chaṭṭhāya dhītuyā putto dvikkhattuṇ imaṇ nagaraṇ āgacchi. 9. Paṭhamaṇ te assā rathaṇ samaṇ ākaḍḍhiṇsu, dutiyaṇ siḥhaṇ dhāvīṇsu. 10. Mama aṭṭhannaṇ bhātarāṇaṇ catuttho dukkhaṇ jīvati. 11. Kathaṇ te cattāro vāpijā tattha vasanti? 12. So dhitaṇ evaṇ vatvā sahasā tato aññaṇ ṭhānaṇ gacchi.

TRANSLATE INTO PALI

1. Those ten boys are constantly playing at this place.
2. The fifth of these seven merchants lives happily (or comfortably).
3. The king twice came out of the city and once bathed in this tank.
4. The horses will run quickly drawing evenly the carriages after them.
5. The fourth of the seven monks does not observe² the precepts³ well.
6. These twelve merchants went to the Buddha and sat aside to hear His preaching.⁴
7. Suddenly a thief came to me and tried⁵ to take my umbrella.
8. Slowly they went together⁶ to the bank of the river and came back separately.
9. The third of the five sons of my friend learns with difficulty.
10. How did he enter the city and come out of it so quickly?
11. The second daughter of his sixth brother lives (with difficulty or) miserably.
12. Thus he spoke to his third sister and went aside.

1. His own.

2. Na rakkhati.

3. Silāni or sikkhāpadāni.

4. Desanaṃ.

5. Ussahi.

6. Ekato.

SYNTAX

63. A sentence may contain any number of words; but one cannot make a sentence without a verb.

Even the shortest sentence must have two portions: the subject (*kattā*) and the predicate (*kriyā*). (One may so “Go”! without any subject, but there the subject is understood).

(1) “*Puriso sayati* (the man sleeps)”, is a complete sentence. Here “puriso” is the subject and “sleeps” is the predicate.

(2) The above sentence has no object as intransitive verbs do not take an object. But transitive verbs always take an object; therefore a sentence formed with a transitive verb consists of three portions, viz.:—*kattā* (subject), *kammam* (object), and *kriyā* (predicate), e.g.,

<i>Subject</i>	<i>Object</i>	<i>Predicate</i>
Puriso	rukkhaṇ	chindati

= the man cuts a tree.

Order of Sentences

64. In the sentence, “*Puriso rukkhaṇ chindati*”, the subject comes first, the object second, and the predicate last. (In an English sentence the object must come after the predicate).

This is the general way of forming sentences which a beginner must follow. But there are no definite rules

about the order of the words in a Pali sentence. The above sentence may be written in four ways:—

- (1) Puriso rukkhaj chindati.
- (2) Rukkhaj puriso chindati.
- (3) Chindati puriso rukkhaj or
- (4) Puriso chindati rukkhaj.

In any way the meaning is the same; and one has no difficulty in finding the subject and the object as they are always in different cases.

Concord

65. (1) The predicate must agree with the subject in number and person.

(2) An adjective (participle included), must agree with the noun it qualifies in gender, number and case, e.g., *Balavā puriso sayantam goṇam bandhati.*

(3) A relative pronoun must agree with its antecedent in gender, number and person, e.g.,

- A. *Ye puññaṇ karonti te sagge nibbattanti.*
- B. *Yo magge gacchati tassa pitā hīyo mari.*

Exercise 24

Point out subjects, objects and predicates in the following sentences:—

1. *Bhātā vāpiṇ gacchanto ekassa rukkhassa mūle nisīdi.*
2. *Tassa pitā pāto gehā nikkhamitvā vanaṇe gamissati.*

3. Te pakkhino tesañ rukkhāṇaṃ sākhaṃ nisīditvā ravanti.
4. Catasso kumāriyo pupphāni ocinituṃ ekaṃ rukkhāṃ āruhiṃsu.
5. Dasa hatthino imassa taruno aṭṭha sākhaṃ bhañjitvā khādiṃsu.
6. Sā yuvatī dve mālā piḷāṇḍhitvā hasanti tiṭṭhati.
7. Suve mayaṃ taṃ nagaṃ gantvā bahūni bhaṇḍāni kiṇissāma.
8. Magge dhāvantaṃ pañca dārakā ekasmiṃ āvāṇe patiṃsu.
9. Paṇṇarasa vāṇijā dasa asse āharitvā seṭṭhino vikkhiṃsu.
10. Dve kassakā cattāro kāle goṇe haritvā tassāṃ nadiyaṃ nahāpesuṃ.

Insert suitable subjects, objects and predicates where necessary.

1.rukkhāṃ āruhitvā phalāni ocināti.
2. Magge gacchanto.....dhāvante.....passi.
3. Tuyhaṃ bhaginī dārakaṃ ādāya hasanti.....
4. Dāso.....rajjuvā bandhitvā nahāpeti.
5.āpaṇamhā vatthāni kiṇitvā ānetha.
6. Mayaṃ nahātvā āgantvā bhattaṃ.....
7. Ahaṃ suve tayā saddhiṃ gāmaṃ.....
8. Yuvatiyo.....ocinituṃ.....gamisanti.

9. Amhākaṇ.....tasmiṇ nagare bhaṇḍāni vik-
kiṇanti.
10. Cattāro.....padumāni ādāya vihāraṇ ga-
missanti.
11.suve āpaṇaṇ gantvā.....āha-
rissāma.
12. Tvaṇ sakkharāhi godhaṇ mā.....
13. Vānarā.....āruhitvā.....bhañjanti.
14. Dārakā rodantā gantvā tesāṇ pitūṇaṇ.....
15. Tā itthiyo.....pacitvā bhuñjitvā.....

How to Enlarge and Analyse a Sentence

66. It is stated that a sentence consists of two parts, the subject and the predicate, or sometimes three parts: the subject, the object and the predicate. (Note that the object belongs to the predicate).

In enlarging a sentence one must enlarge the subject or the object, or both of them. They may be enlarged with one or more adjectives, adjectival phrases, or clauses, or with a noun in the genitive, which is in the nature of an adjective, as it separates the thing possessed, from others.

The enlargement of a predicate is called its extension. It may be done by adding one or more adverbs or adverbial phrases, or words in the Instrumental Ablative (of separation) or Locative Cases.

Now let us enlarge the sentences:

- A. *Puriso rukkhāṃ chindati.*
- B. *Goṇo tiṇaṃ khādati.*

A			B		
Enlargement of the Subject	Subject	Enlargement of the Object	Object	Extension of the Predicate	Predicate
(1) Balavā	puriso	mahantaṇ	rukkhaṇ	pharasunā	chindati
(2) So seto, balavā	puriso	uccaṇ, muduṇ	rukkhaṇ	hatthehi pharasuṇ ādāya	chindati
(3) Paññavā, dhanavā, balī	puriso	pupphehi phalehi ca yuttaṇ, tan	rukkhaṇ	tasmaṇ vane, idāni	chindati
(1) Ratto	goṇo	bahuṇ	tiṇaṇ	idāni	khādati
(2) Balavā seto	goṇo	khette jātaṇ, bahuṇ	tiṇaṇ	tatta thatvā, siṅhaṇ	khādati
(3) Catuppado, ¹ siṅgi ² , bālo, rukkhe baddho,	goṇo	khuddakā khattamhā dāsena āntiaṇ	tiṇaṇ	visuṇ visuṇ katvā ādāya	khādati

1. Quadruped or that which has four feet.

2. That which has horns; or possessed of horns.

Exercise 25

Enlarge the following sentences:—

1. Kumāri bhattaṇ pacatī.
2. Dārako magge kīlati.
3. Vānarā rukkhe nisīdanti.
4. Kassakā khettaṇ kasiṇsu.
5. Siho vanamhi vasati.
6. Bhūpati nagare carati.
7. Pitā gehe sayati.
8. Dhītaro nadiyaṇ nahāyanti.
9. Bhātuno putto uggaṇhāti.
10. Vanitāyo padumāni āharanti.
11. Tumhe pakkhino mā māretha.
12. Tvaṇ cetiyaṇ vandāhi.
13. Ahaṇ sīlaṇ rakkhissāmi.
14. Bhikkhavo dhammaṇ desenti.
15. Mayaṇ Anurādhapuraṇ gamissāma.

Analyse the following sentences:—

1. Cattāro purisā balavante aṭṭha goṇe taṇ mahan-
taṇ khettaṇ hariṇsu.
2. Imasmiṇ gāme aṭṭhasu gehesu pañcatiṇsati
manussā dukkhaṇ vasanti.
3. Te dhanavantā mahantesu mañcesu sukhaṇ
sayissanti.
4. Pañcannaṇ dāsānaṇ dasa puttā vīsatiyā bala-
vantehi goṇehi khettaṇ kasanti.

5. Ekā itthī dvinnāṇaṇ puttānaṇ rattāni vatthāni
āharitvā adāsi.
6. Dhanavanto vāṇijā sakatehi bhaṇḍāni ādāya
gāme gantvā tāni sīghaṇ vikkhiṇissanti.
7. Bhūpatino paṭhamo putto bahūhi manussehi
saddhiṇ suve uyyānaṇ gamissati.
8. Mayhaṇ mātulānī rattaṇ gāviṇ dīghāya rajjuyā
daḷhaṇ rukkhe bandhi.
9. Setṭhino balavanto aṭṭha puttā kakkhaḷaṇ coraṇ
asihi paharitvā tatth' eva¹ māresuṇ.
10. Gāmaṇ gacchantī vanitā aññissā bālaṇ dhītaṇ
disvā tassā tayo ambe adāsi.

1. Tatth'eva = on the spot.

PASSIVE VOICE

67. The verbs given so far in this book are of the Active Voice. To form the passive one must add “ya”, sometimes preceded by *i* or *ī*, to the root before, the verbal termination, e.g.,

Paca + ti = Paca + iya + ti = *pacīyati* (is cooked).

Kara + ti = Kara + iya + ti = *karīyati* (is done).

Often the “ya” is assimilated by the last consonant of the base, e.g.,

Pac + ya + ti = *Paccati* (is cooked).

Vuc + ya + ti = *Vuccati* (is told).

68. In forming a sentence with a verb in the passive voice the subject stands in the Ablative of Agent and the object in the Nominative. The verb takes the number and the person of the Nominative (object).

This is the way Pali Grammarians state it. But in English the subject always takes the Nominative form; therefore the object becomes the subject when a sentence is turned from active to passive.

Vanitā odanam pacati

turned into passive, becomes:—

Vanitāya odano pacīyati or *paccati*.

Here “vanitāya” is named *anuttakattā* (the agent, subject) and “odano” *uttakamma* (the object in the Nominative) in Pali.

69. Conjugation of **pahara** = to beat

PRESENT TENSE

PASSIVE

	SINGULAR	PLURAL
3rd	(So) pahariyati = he is beaten	(Te) pahariyanti = they are beaten
2nd	(Tvaṇ) pahariyasi thou art beaten	(Tumhe) pahariyatha = you are beaten
1st	(Ahaṇ) pahariyāmi = I am beaten	(Mayaṇ) pahariyāma = we are beaten

Conjugation of **paca** = to cook

PASSIVE VOICE

SINGULAR

3rd	(So odano) paccati = that (rice) is cooked.
2nd	(Tvaṇ) odano) paccasi = thou (rice) art cooked.
1st	(Ahaṇ odano) paccāmi = I (rice) am cooked.

PLURAL

3rd	(Te odanā) paccanti = those (rice) are cooked.
2nd	(Tumhe odanā) paccatha = thou (rice) art cooked.
1st	(Mayan odanā) paccāma = we (rice) are cooked.

The following are conjugated like "Pahariyati":—

<i>Karīyati</i> = is done or made	<i>Kasīyati</i> = is ploughed
<i>Gaṇhīyati</i> = is taken	<i>Desīyati</i> = is preached
<i>Harīyati</i> = is carried	<i>Mārīyati</i> = is killed
<i>Āharīyati</i> = is brought	<i>Vandīyati</i> = is worshipped
<i>Bandhīyati</i> = is tied	<i>Kiṇīyati</i> = is bought
<i>Bhunjīyati</i> = is eaten	<i>Vikkīṇīyati</i> = is sold
<i>Ākaḍḍhīyati</i> = is dragged or drawn	<i>Rakkhīyati</i> = is protected
<i>Dīyati</i> = is given	<i>Bhāsīyati</i> = is told.
	<i>Dhovīyati</i> = is washed

Exercise 26

TRANSLATE INTO ENGLISH

1. Kaññāya odano paṇḍiyati. 2. Te Goṇā dāsehi pahariyanti. 3. Tvaṇ balinā purisena ākaḍḍhiyasi. 4. Mayaṇ amhākaṇ arihi māriyāma. 5. Te migā tāya dāsiyā bandhiyanti. 6. Iminā vaḍḍhakinā¹ imasmiṇ gūme bahūni gehāni kariyanti. 7. Tumho tasmiṇ gāmo manussehi bandhiyatha. 8. Amhākaṇ bhaṇḍāni tesāṇ dāsehi gāmaṇ hariyanti. 9. Atṭhahi vāṇijehi cattāro assā nagaraṇ āhariyanti. 10. Mayaṇ amhākaṇ dhītarehi. nattārehi ca vandiyāma. 11. Taṇ mahantaṇ khettaṇ pañcahi kassakehi kasīyati. 12. Vanitāya bahūni vatthāni tassaṇ pokkharāṇiyaṇ dhovīyanti. 13. Seṭṭhinā bahunnaṇ yācakānaṇ dānaṇ diyaṇ. 14. Tasmiṇ ārāme vasantehi bhikkhūhi sīlāni rakkhīyanti. 15. Chahi bhikkhūhi pañcasatānaṇ manussānaṇ dhammo desīyati. 16. Paññāsāya manussehi tasmiṇ āpaṇe bahūni bhaṇḍāni kiṇīyanti. 17. Dasahi vanitāhi dvisaṭṭaṇ ambānaṇ vikkiṇīyati. 18. Dāsiyā pakko odano gahapatinā bhuñjīyati. 19. Magge ṭhito dārako tassa mātuyā hatthehi gaṇhiyati. 20. Buddhena devānaṇ manussānaṇ ca dhammo bhāsīyati.

TRANSLATE INTO PALI

1. The cows are tied with long ropes by the slaves.
 2. Two black horses are bought by the two rich men.
 3. You are beaten by four men. 4. This house is built (made) by eight carpenters. 5. Nine cows are killed by two tigers in that forest. 6. Thou art dragged to the field by those powerful men. 7. Many goods are sold

1. Vaḍḍhaki = carpenter, *m*.

in this village by those two merchants. 8. You are tied fast by the people of the city. 9. The baby is carried to a physician by his mother. 10. The rice is well cooked by the second daughter of the merchant. 11. The doctrine is preached to the people of this village by the monks residing in that monastery.¹ 12. The rice cooked by the slave woman is eaten by her son and brothers. 13. Many red clothes are washed in the tank by those women. 14. Three hundred mangoes are sold by six tall women. 15. Much wealth is given to his relations by that rich man. 16. All grass in this field is eaten by eight oxen and four cows. 17. The Buddha is worshipped everywhere in this island. 18. Two fields are ploughed by 12 farmers and six oxen. 19. Those who went by that path are killed by a lion. 20. The son of the man who walks on the road is beaten by that powerful man.

70. The past and the future forms of the Passive Voice are formed by adding "ī+ya" to the root before the verbal termination, e.g.,

Past 3rd singular—

Pahara + ī = pahara + īya + ī = *paharīyī* = he was beaten.

Future 3rd singular—

Paca + issati paca + īya + issati = *paciyissati* = (it) will be cooked.

1. Vihāra = monastery, *m.*

PASSIVE PARTICIPLES

71. The participles, like verbs, are divided into two classes, that of Active and Passive. The Active Present Participles are shown above (§50). The Passive Present Participle is formed by adding “ī + ya” to the root before the active terminations, e.g.,

- (1) Paca + māna = Paca + ī-ya + māna = *Pacīya-māna* (being cooked).
- (2) Pahara + nta = Pahara + ī-ya + nta = *Paharī-yanta* (being beaten).

Forms like *paccamāna* (being cooked) and *vuccamāna* (being told) also are formed by assimilating “ya” with the last consonant of the root. (The rules of assimilation will be given in the Second Book).

72. The Declinable Active Past Participles are very few. The Passive P.Ps. are formed in various ways; the commonest way to form them is to add “ta” or “ita” to the root or the verbal base, e.g.,

- Paca + ita = *pacita*—cooked
 Hara + ita = *harita*—carried
 Nahā + ta = *nahāta*—bathed
 Nī + ta = *nīta*—carried
 Nā + ta = *ñāta*—known
 Bhū + ta = *bhūta*—become; been
 Su + ta = *suta*—heard

Here one notices that *ita* is added to the roots ending in *a*, and *ta* is added to the roots ending in vowels other than *a*. But this rule is not without exceptions.

A list of some P.P.Ps. is given above (§53). The words therein are formed in various ways; but the student should not bother at present about their formation.

Another form of P.P.Ps. much common in use is formed by adding *inna* to the root and by dropping the last syllable or the vowel of the root, e.g.,

Chida + inna = *chinna*—cut

Bhida + inna = *bhinna*—broken

Dā + j̄inna = *dinna*—given

Tara + inna = *tiṇṇa*—crossed; gone ashore

Ni + sīda + inna = *nisinna*—sat

73. The Potential (or Future) Passive Participles are formed by adding “tabba” and “aniya” to the verbal base, e.g.,

Kātabba = }
Karaṇiya — } must be, fit to be, or should be done

Haritabba = }
Haraniya = } must be, fit to be, or should be
carried

Pacitabba = }
Pacaniya = } must be, fit to be, or should be
cooked

Bhuñjitabba = fit to be or should be eaten

Dhovitabba = fit to be or should be washed

Bhavitabba = fit to be or should become or happen

Nisīditabba = fit to be or should be sat

Vattabba = fit to be or should be told

Vanditabba = fit to be or should be worshipped

Dātabba = fit to be or should be given

Chinditabba = fit to be or should be cut

Rakkhitabba = fit to be or should be observed or protected

Uggaṇhitabba = fit to be or should be learnt.

Exercise 27

TRANSLATE INTO ENGLISH

1. Kaññāya bhuñjīyamānaṃ bhattaṃ sunakhassa dāta-
lbaṃ (hoti). 2. Purisena chindiyamāno rukkhō gehassa
upari patissati. 3. Purisehi khettāni kasitabbāni,
vanitāhi tesaṃ bhattaṃ pacitabbaṃ. 4. Puttehi dhīta-
rehi ca pitaro mātaro ca vanditabbā honti. 5. Dāsena
hariyamāno asso vāṇijānaṃ vikkiṇitabbo hoti. 6. Corehi
pahariyamānā purisā aññaṃ kattabbaṃ adisvā¹ aṭaviṃ
dhāvīsu. 7. Sārathinā pahariyamāno asso rathaṃ
ākaḍḍhanto sihaṃ dhāvati. 8. Tumhehi dānāni dāta-
bbāni, silāni rakkhittabbāni, puññāni kātābbāni (honti).
9. Sissehi dhammo sotabbo² satthāni³ uggaṇhitabbāni.
10. Mayā dīyamānaṃ⁴ bhuñjitabbaṃ bhuñjituṃ bahū
yācakā āgacchanti. 11. Vanitā dhovittabbāni vatthāni
ādāya vitthataṃ nadiṃ gamissati. 12. Yuvatiyo vanda-
nīyāni cetiyāni disvā ekāya kaññāya ociniyamānāni
padumāni yāciṃsu. 13. Mama bhātā tasmīṃ vane
āhiṇḍanto chindaniye bahū rukkhe passi. 14. Mayā
ovadiyamāno bālo vattabbaṃ apassanto khinno⁵ nisīdi.

TRANSLATE INTO PALI

1. The fruit that is being eaten by the boy should not
be given to another one. 2. The field should be ploughed
by the farmers with their oxen. 3. Being beaten by an
enemy and not knowing what should be done,⁶ the man
ran across the field. 4. Many beggars came to receive
the alms given by the rich merchant.

1. Not seeing.

2. Should be heard.

3. Sciences.

4. Given by.

5. Dejected.

6. Kim kātābbaṃ ti ajānanto.

5. Your parents¹ are to be worshipped and protected by you. 6. Being admonished² by the teacher the student began to learn what should be learnt. 7. The horses that are being carried by the merchants are to be sold to-morrow. 8. The horse being beaten by the slave ran quickly to the field. 9. Precepts should be observed and alms should be given by you. 10. Many clothes are to be washed by our friends. 11. Ten men cut many trees that should be cut in that garden. 12. The trees which are being cut by them will fall on other trees. 13. The merchants did not get any food that should be eaten by them. 14. What should happen will happen³ to us and the others. 15. The rice is to be cooked and carried to the field by us.

Causal or Causative Verbs

74. Causative verbs are formed by adding to the root the suffixes.

(1) *e*, (2) *aya*, (3) *āpe*, or (4) *āpaya* before the verbal termination. The radical vowel of the root is lengthened or changed before these suffixes, when it is followed by one consonant, and remains unchanged if it is followed by a double consonant, e.g.,

Pac + e + ti = *pāceti* = causes to cook

Pac + aya + ti = *pācayati* = causes to cook

Pac + āpe + ti = *pācāpeti* = causes to cook

Pac + āpaya + ti = *pācāpayati* = causes to cook

-
- | | |
|--|--------------------------------------|
| 1. <i>Mātāpitaro</i> , (is a compound noun). | 2. Ovadito. |
| | 3. Will happen = <i>bhavissati</i> . |

N.B.—There is a similarity between “*pāceti*”, “*pācayati*” and “*coreti*”, “*corayati*”; but the former are causal and the latter are simple verbs.

75. The group of verbs “*coreti*”, etc., called “Cu-rādi Group” (see §15), always take “*e*” and “*aya*” in their simple forms and their causal bases are formed with “*āpe*” and “*āpaya*” eg.,

Simple: *Coreti*, *Corayati* = steals

Causal: *Corāpeti*, *Corūpayati* = causes to steal

76. A. Intransitive verbs become transitive when they take causal forms, e.g.,

Dārako sayati (the baby sleeps).

Mātā dārakaṃ sayāpeti (the mother makes her baby sleep).

B. Transitive verbs take one or two more objects in their causal forms, e.g.,

Simple: *Goṇo tiṇaṃ khādati*.

Causal: *Dāso goṇaṃ tiṇaṃ khādāpeti* (the slave causes the ox to eat grass).

77. A List of Causatives

Kārāpeti = causes to (or makes one) do

Gaṇhāpeti = causes to (or makes one) take

Nahāpeti = causes to (or makes one) bathe

Bhojāpeti = causes to (or makes one) eat

Nisīdāpeti = causes to (or makes one) sit

Harāpeti = causes to (or makes one) carry

Āharāpeti = causes to (or makes one) bring

Gacchāpeti = causes to (or makes one) go

Chindāpeti = causes to (or makes one) cut

Mārāpeti = causes to (or makes one) kill.

Exercise 28

TRANSLATE INTO ENGLISH

1. Setṭhi vaḍḍhakiṇ gehaṇ kārāpeti. 2. Mātā dāra-
kaṇ pokkharaniyaṇ nahāpessati. 3. Amhākaṇ pitaro
bhikkhū bhojāpesuṇ. 4. Vanitāyo dāsiṇ bhattaṇ pācā-
pesuṇ. 5. Pāpakārino dāsehi¹ bahū mige mārāpenti.
5. Gahapatayo purisehi¹ dārūni gaṇhāpenti. 7. Garu
sisse dhammaṇ uggaṇhāpesi. 8. Adhipati purisehi
rukkhe chindāpessati. 9. Ahaṇ kaññāhi bhaṇḍāni
āharāpessāmi. 10. Tumhe bhātarehi kapayo gāmaṇ
harāpetha. 11. Mayaṇ dasahi goṇehi khettaṇ kasā-
pessāma. 12. Mātā puttaṇ piṭhe nisidāpetvā bhattaṇ
pacituṇ taṇḍule² āharāpesi.

TRANSLATE INTO PALI

1. The sinner causes his brothers to kill birds. 2. The
rich men make their sons give alms. 3. The king makes
the carpenters build five houses. 4. The charioteer
makes the slave bring two horses near the chariot.
5. The women get their daughters cook rice for the
guests. 6. The carpenter gets the work³ done by the
servants. 7. The leader gets his men cut many trees
in his garden. 8. They will get the field ploughed by
20 oxen. 9. I will make my son eat some food. 10.
We will cause our slaves to go to the town. 11. They
make the cows eat grass. 12. Do not allow him do that
work.³

1. Instrumental is also used with the casual forms.

2. Taṇḍula = rice (uncooked), *m.n.* -

3. Work = kamma, *n*; kammanta, *m*.

VOCABULARY

PALI-ENGLISH

ABBREVIATIONS

m. Masculine	in. Infinitive
f. Feminine	pr. p. Present Participle
n. Neuter	p. p. Past Participle
ind. Indeclinable	pt. p. Potential Participle
ad. Adverb	abs. Absolutive
v. Verb	ger. Gerund
adj. Adjective	3. Of the three genders

Akkhi *n* eye
 Agacchi *v* went
 Aggi *m* fire
 Aṅguli *f* finger
 Acari *v* walked; travelled
 Acci *n* flame
 Aja *m* goat
 Ajja *ind* to-day
 Añña *adj* another; other
 Aññatara *adj* certain
 Aṭavi *f* forest
 Aṭṭha 3, eight
 Aṭṭhama *adj* eighth
 Aṭṭhavisati *f* twenty-eight
 Aṭṭhasata *n* 800
 Aṭṭhādasā 3, eighteen
 Aṭṭhārasa 3, eighteen

Aṭṭhāsi *v* stood
 Aṭṭhāsīti *f* eighty-eight
 Aṭṭhi *n* bone; seed
 Aṇḍa *n* egg
 Atikkamituṇ *in* to surpass
 Atithi *m* guest
 Atthi *v* is; has
 Atha *ind* then; after that
 Atthaññū *m* knower of the
 meaning
 Adāsi *v* gave
 Addhā *ind* certainly
 Adhipati *m* lord; leader
 Anugacchati *v* follows
 Anussarati *v* remembers
 Anussaranta *pr. p* remembering
 Antarā *ind* between

Anto <i>ind</i> in ; inside	Āgacchati <i>v</i> comes
Apagacchati <i>v</i> goes away	Āgacchi <i>v</i> came
Apaci <i>v</i> cooked	Āgata <i>p.p</i> come
Apara <i>adj</i> another ; western	Āgantva <i>abs</i> having come
Apassanta <i>pr. p</i> not seeing	Āgantvā <i>in</i> to come
Api <i>ind</i> and ; also	Āgamma <i>abs</i> having come
Appaka <i>adj</i> few ; a little	Ādāya <i>abs</i> having taken
Abhavi <i>v</i> was	Āneti <i>v</i> brings
Abhinhaṇ <i>ad</i> constantly ; often	Ānesi <i>v</i> brought
Amata <i>n</i> ambrosia ; the supreme bliss	Ānetvā <i>abs</i> having brought
Amba <i>m</i> mango	Āpaṇa <i>m</i> shop ; market
Ambu <i>n</i> water	Āma <i>adj</i> unripe
Ammā <i>f</i> mother	Āma <i>ind</i> yes
Amhe = we	Āyu <i>n</i> age
Amhākaṇ = to us ; our	Āyudha <i>n</i> weapon
Ayaṇ <i>m.f</i> this (man); this (woman)	Ārabhati <i>v</i> begins
Arañña <i>n</i> forest	Ārabhi <i>v</i> began
Ari <i>m</i> enemy	Ārāma <i>m</i> grove ; monastery
Alaṅkaroti <i>v</i> decorates ; adorns	Āruya <i>abs</i> having ascended
Asani <i>f</i> thunderbolt	Āruhati <i>v</i> ascends
Asi <i>m</i> sword	Āruhi <i>v</i> ascended
Asīti <i>f</i> eighty	Āruhitvā <i>abs</i> having ascended
Assa <i>m</i> horse	Āloka <i>m</i> light
Assa = his ; to him	Āvāṭa <i>m</i> pit
Assā = of her ; to her	Āhaṭa <i>p.p</i> brought
Assu <i>n</i> tear	Āharati <i>v</i> brings
Ahi <i>m</i> serpent	Āharanta <i>pr.p</i> bringing
Ahaṇ = I	Āharāpeti <i>v</i> causes to bring
Ākaḍḍhati <i>v</i> drags ; pulls	Āhari <i>v</i> brought
Ākaḍḍhiyati <i>v</i> is dragged ; is pulled	Āharitvā <i>in</i> to bring
Ākāsa <i>m</i> sky	Āhariyati <i>v</i> is brought
Ākhu <i>m</i> rat	Āhāra <i>m</i> food
	Āhinḍati <i>v</i> wanders

Icchati <i>v</i> wishes	Ekakkhattuṇ <i>ad</i> once
Itara <i>adj</i> the other	Ekacattāḷisati <i>f</i> forty-one
Ito <i>ind</i> hence	Ekatiṇṣati <i>f</i> thirty-one
Itthī <i>f</i> woman	Ekato <i>ind</i> together
Idaṇ <i>n</i> this thing	Ekadā <i>ad</i> one day; once
Idāni <i>ind</i> now	Ekadhā <i>ad</i> in one way
Idha <i>ind</i> here	Ekattha <i>ad</i> in one place
Ima <i>adj</i> this	Ekamantaṇ <i>ad</i> aside
Imā = these (women)	Ekaviṣati <i>f</i> twenty-one
Ime = these (men)	Ekasaṭṭhi <i>f</i> sixty-one
Isi <i>m</i> sage	Ekādasa 3 eleven
Isipatanārāma <i>m</i> the grove of	Ekādasama <i>adj</i> eleventh
Isipatana (at Sarnath)	Ekāsīti <i>f</i> eighty-one
Ukkhipitvā <i>abs</i> having raised	Ekūnacattāḷisati <i>f</i> 39
up	Ekūnatiṇṣati <i>f</i> 29
Uggaṇhāti <i>v</i> learns	Ekūnapaññāsati <i>f</i> 49
Uggaṇhitabba <i>pt.p</i> that should	Ekūnanavuti <i>f</i> 89
be learnt	Ekūnaviṣati <i>f</i> 19
Ucca <i>adj</i> high; tall	Ekūnasatṭhi <i>f</i> 59
Uccu <i>m</i> sugar-cane	Ekūnasattati <i>f</i> 69
Uṭṭhahati <i>v</i> rises up	Ekūnasata <i>n</i> 99
Uṭṭhahitvā <i>abs</i> having risen up	Ekūnāsīti <i>f</i> 79
Uṭṭhāpetvā <i>abs</i> having awakened	Eta 3, that; this
Uḍḍeti <i>v</i> flies	Ettha <i>ad</i> here
Uttara <i>adj</i> northern	Evay <i>ind</i> thus; yes
Uttāna <i>adj</i> shallow	Esā <i>f</i> that woman. (<i>Stem. eta</i>)
Udaka <i>n</i> water	Eso <i>m</i> that man. (<i>Stem. eta</i>)
Udadhi <i>m</i> ocean	Okkamma <i>abs</i> having moved
Udeti <i>v</i> rises up	aside
Upari <i>ind</i> above	Ocināti <i>v</i> gathers; collects
Uppala <i>n</i> water-lily	Ocinitvā <i>abs</i> having gathered
Ubhaya 3, both	Ocinituṇ <i>in</i> to gather; to col-
Ussahati <i>v</i> tries	lect.
Eka <i>adj</i> one; certain	Otarati <i>v</i> descends

Otaritvā <i>abs</i> having descended	Kavi <i>m</i> poet.
Odana <i>m.n.</i> (boiled) rice	Kasati <i>v</i> ploughs
Otiṇṇa <i>p.p.</i> descended	Kasīyati <i>v</i> is ploughed
Oruyha <i>abs</i> having descended	Kassaka <i>m</i> farmer
Oruhati <i>v</i> descends	Kāka <i>m</i> crow
Oloketi <i>v</i> looks at	Kākī <i>f</i> she-crow
Olokenta <i>pr.p.</i> looking at	Kātabba <i>pt.p</i> that should be done
Kacchu <i>f</i> itch	Kātuṇ <i>in</i> to do
Kaññā <i>f</i> girl	Kāraṇa <i>n</i> reason
Kaṭacchu <i>m</i> spoon	Kārāpeti <i>v</i> causes to do
Kaṇeru <i>f</i> she elephant	Kāya <i>m</i> body
Kata <i>p.p.</i> made; done	Kāla <i>m</i> time
Katama 3, which of the many	Kālaṇ karoti <i>v</i> dies
Katara 3, which of the two	Kāsu <i>f</i> pit
Kattu <i>m</i> doer; compiler	Kāḷa <i>adj</i> black
Kattha <i>ad</i> where	Kiṇanta <i>pr.p.</i> buying
Katvā <i>abs</i> having done	Kiṇāti <i>v</i> buys
Kathaṇ <i>ind</i> how	Kiṇi <i>v</i> bought
Kathā <i>f</i> speech; talk	Kiṇitvā <i>abs</i> having bought
Katheti <i>v</i> says	Kiṇiyati <i>v</i> is bought
Kathesi <i>v</i> said; told	Kitti <i>f</i> fame
Kadali <i>f</i> plantain	Kiṇ 3, what?
Kadā <i>ad</i> when?	Kiḷati <i>v</i> plays
Kapi <i>m</i> monkey	Kiḷitvā <i>ni</i> having played
Kamma <i>n</i> work	Kukkuṭi <i>f</i> hen
Kammanta <i>m</i> work	Kucchi <i>m.f.</i> belly
Kammakāra <i>m</i> worker	Kuṭṭhī <i>m</i> leper
Karaṇīya <i>pt.p.</i> that should be done	Kuto <i>ind</i> from where?
Kari <i>v</i> did	Kuddha <i>p.p.</i> enraged; angry
Karissati <i>v</i> will do	Kumāra <i>m</i> boy
Karī <i>m</i> elephant	Kumārī <i>f</i> girl
Kariyati <i>v</i> is done	Kula <i>n</i> family; caste
Karoti <i>v</i> does	Kulavantu <i>adj</i> of the high caste
Karonta <i>pr.p.</i> doing	Kuhiṇ <i>adv</i> where?

Kūla *n* (river) bank
 Ketu *m* banner
 Ko *m* who? (Nom.)
 Kodha *m* anger
 Koḷambanagara *n* city of Col-
 ombo

Khaṇati *v* digs
 Khanti *f* patience
 Khara *adj* rough; coarse
 Khādati *v* eats
 Khādanta *pr.p.* eating
 Khādi *v* ate
 Khāditvā *abs* having eaten

Khira *n* milk
 Khuddaka *adj* small
 Khudā *f* hunger
 Khinna, *p. p.* dejected

Khetta *n* field
 Gacchati *v* goes
 Gacchanta *pr.p.* going
 Gacchāpeti *v* causes to go

Gacchi *v* went
 Gacchissati *v* will go

Gaṅgā *f* river
 Gaṇī *m* one who has a following

Gaṇṭhi *m* knot

Gaṇhāti *v* takes
 Gaṇhāpeti *v* causes to take

Gaṇhi *v* took
 Gaṇhituṇ *in* to take
 Gaṇhiyati *v* is taken

Gata *p.p.* gone

Gantu *m* goer

Gantuṇ *in* to go

Gantvā *abs* having gone

Gamissati *v* will go

Gambhīra *adj* deep

Garu *m* teacher

Gavesati *v* seeks

Gahapati *m* householder

Gahita *p.p.* taken

Gahetvā *abs* having taken

Gāma *m* village

Gāyati *v* sings

Gāyanta *pr.p.* singing

Gāvi *f* cow

Giri *m* mountain

Givā *f* neck

Guṇavantu *adj* virtuous

Guhā *f* cave

Geha *m.n.* house

Goṇa *m* ox

Godhā *f* iguana

Ghaṭa *m* water-pot

Ghāṇa *n* nose

Ghāyituṇ *in* to smell

Ca *ind* and

Cakku *n* eye

Cakkhumantu *adj* possessor of
 eyes

Canda *m* moon

Cattālisati *f* forty

Catu 3, four

Catuttisati *f* thirty-four

Catuttha *adj* fourth

Catutthī *f* Dative

Catuddasa 3 fourteen

Catuppada *m* quadruped

Caturāsīti *f* eighty-four

Catuvīsati *f* twenty-four

Carati *v* walks

Caranta <i>pr.p.</i> walking	Jala <i>n</i> water
Caritvā <i>abs</i> having walked	Jāṇu <i>m</i> knee
Citta <i>n</i> mind	Jānāti <i>v</i> knows
Cinteti <i>v</i> thinks	Jāleti <i>v</i> kindles
Cintetvā <i>abs</i> having thought	Jālesi <i>v</i> kindled
Cintesi <i>v</i> thought	Jināti <i>v</i> wins
Ciraṇ <i>ad</i> (for a) long time	Jivhā <i>f</i> tongue
Cuddasa 3, fourteen	Jetu <i>m</i> victor
Cuddasama <i>adj</i> fourteenth	Ñāṇa <i>n</i> wisdom
Cetiya <i>n</i> shrine; pagoda	Ñāta <i>p.p.</i> known
Cora <i>m</i> thief	Ñātu <i>m</i> knower
Coreti <i>v</i> steals	Ṭhatvā <i>abs</i> having stood
Coresi <i>v</i> stole	Ṭhapita 3, kept
Cha 3, six	Ṭhapeti <i>v</i> keeps
Chaṭṭha <i>adj</i> sixth	Ṭhapetu <i>v</i> let him keep
Chaṭṭhi <i>f</i> Genitive	Ṭhapesi <i>v</i> kept
Chattha <i>n</i> umbrella	Ṭhāna <i>n</i> place
Chattinsati <i>f</i> thirty-six	Ṭhita <i>p.p.</i> stood
Chatti <i>m</i> one who has an um- brella	Ḍasati <i>v</i> bites; stings
Channavuti <i>f</i> ninety-six	Ḍasitvā <i>abs</i> having bitten or stung
Chabbīsati <i>f</i> twenty-six	Ta 3, that
Chāyā <i>f</i> shade; shadow	Taṇḍula <i>n</i> rice (uncooked)
Chāsīti <i>f</i> eighty-six	Tatiya <i>adj</i> third
Chindati <i>v</i> cuts	Tato <i>ind</i> thence; from there
Chindanta <i>pr.p.</i> cutting	Tattha <i>ad</i> there
Chindāpeti <i>v</i> causes to cut	Tatra <i>ad</i> there
Chinditabba 3, that should be cut	Tathā <i>ind</i> so; likewise; in that way
Chinna 3, cut	Tadā <i>ad</i> then
Jaṅghā <i>f</i> shank; calf of the leg	Tarati <i>v</i> crosses
Jaṇṇu <i>m</i> knee	Taritvā <i>abs</i> having crossed
Jatu <i>n</i> sealing wax	Taru <i>m</i> tree
Jayatu <i>v</i> let him conquer	Taruṇī <i>f</i> young woman
	Tava=thine; your

Tassa = his	Dadamāna <i>pr.p.</i> giving
Tassā = of her; to her	Dadāti <i>v</i> gives
Tahiṃ <i>ad</i> there	Dadi <i>v</i> gave
Tā <i>f</i> those women	Daddu <i>f</i> eczema
Tāni = those things	Dadhi <i>n</i> curd
Ti 3, three	Danti <i>m</i> tusker; elephant
Titṭhati <i>v</i> stands	Dasa 3, ten
Titṭhanta <i>pr.p.</i> standing	Dasakoṭi <i>f</i> hundred million
Tiṇa <i>n</i> grass	Dasama <i>adj</i> tenth
Tiṇṇa <i>p.p.</i> crossed; gone ashore	Dasalakkha <i>n</i> million
Tinavuti <i>f</i> ninety-three	Dasasata <i>n</i> thousand
Tipu <i>n</i> lead	Dasasahassa <i>n</i> ten thousand
Tiriyaṃ <i>ad</i> across	Dassaniya <i>adj</i> handsome; beautiful
Tiṅsati <i>f</i> thirty	Daḷhaṃ <i>ad</i> tightly
Tiṅsatima <i>adj</i> thirtieth	Dāthi <i>m</i> tusker; serpent
Tiṅsā <i>f</i> thirty	Dātabba <i>pt.p.</i> that should be given
Tumhe = you	Dātu <i>m</i> giver
Tuyhaṃ = to you; your	Dātuṃ <i>in</i> to give
Tulā <i>f</i> scale; balance	Dāna <i>n</i> alms; charity
Te <i>m</i> they	Dāyaka <i>m</i> giver
Te-asīti <i>f</i> eighty-three	Dāraka <i>m</i> young one; boy
Tettisati <i>f</i> thirty-three	Dārikā <i>f</i> girl
Tenavuti <i>f</i> ninety-three	Dāru <i>n</i> firewood
Tepaññāsā <i>f</i> fifty-three	Dāsa <i>m</i> slave
Terasa 3, thirteen	Dāsī <i>f</i> slave woman
Terasama <i>adj</i> thirteenth	Dinna <i>p.p.</i> given
Tevīsati <i>f</i> twenty-three	Divasa <i>m</i> day
Tesaṭṭhi <i>f</i> sixty-three	Divā <i>ind</i> day-time
Tesattati <i>f</i> seventy-three	Disā <i>f</i> direction
Teḷasa 3, thirteen	Disvā <i>abs</i> having seen
Tvaṃ = thou	Digha <i>adj</i> long
Dakkhiṇa <i>adj</i> southern	Dighajīvi <i>m</i> possessor of long life
Daṭṭha <i>p.p.</i> bitten	
Datvā <i>abs</i> having given	
Dadanta <i>pr.p.</i> giving	

Dīpa <i>m</i> island; lamp	Dvisattati <i>f</i> seventy-two
Dīpi <i>m</i> leopard	Dvisata <i>n</i> two hundred
Diyati <i>v</i> is given	Dveasīti <i>f</i> eighty-two
Diyamāna <i>pr.p.</i> being given	Dvepaññāsā <i>f</i> fifty-two
Dukkha <i>n</i> pain; misery; trouble	Dvesattati <i>f</i> seventy-two
Dukkharj <i>ad</i> with difficulty; miserably	Dhana <i>n</i> wealth
Dutiya <i>adj</i> second	Dhanavantu <i>adj</i> rich
Dundubhi <i>f</i> drum	Dhanu <i>n</i> bow
Dubbala <i>adj</i> feeble	Dhamma <i>m</i> doctrine
Deti <i>v</i> gives	Dhātu <i>f</i> element; relic
Deva <i>m</i> rain; deity	Dhāvati <i>v</i> runs
Devatā <i>f</i> deity	Dhāvanta 3, running
Devī <i>f</i> queen; goddess	Dhāvi <i>v</i> ran
Desanā <i>f</i> preaching	Dhāvitvā <i>abs</i> having run
Desita <i>p.p.</i> preached	Dhītu <i>f</i> daughter
Deseti <i>v</i> preaches	Dhūli <i>f</i> dust
Desesi <i>v</i> preached	Dhenu <i>f</i> cow (of any kind)
Desiyati <i>v</i> is preached	Dhovati <i>v</i> washes
Doṇi <i>f</i> canoe; boat	Dhovitabba <i>pt.p.</i> that should be washed
Dolā <i>f</i> palanquin	Dhoviyaṭi <i>v</i> is washed
Dvattinsati <i>f</i> thirty-two	Na <i>ind</i> not; no
Dvādasa 3 twelve	Nagara <i>n</i> city
Dvādasama <i>adj</i> twelfth	Nattu <i>m</i> grandson
Dvānavuti <i>f</i> ninety-two	Natthi <i>v</i> is not
Dvāvisaty <i>f</i> twenty-two	Nadī <i>f</i> river
Dvāsattḥi <i>f</i> sixty-two	Nayana <i>n</i> eye
Dvāsattati <i>f</i> seventy-two	Nara <i>m</i> man
Dvāsīti <i>f</i> eighty-two	Nava 3, nine
Dvi 3, two	Navama <i>adj</i> ninth
Dvikkhattuj <i>ad</i> twice	Navasata <i>n</i> nine hundred
Dvicattāḷisati <i>f</i> forty-two	Navuti <i>f</i> ninety
Dvidhā <i>ind</i> in two ways; into two	Na santi = are not
Dvinavuti <i>f</i> ninety-two	Nahāta <i>p.p.</i> bathed
	Nahātvā <i>abs</i> having bathed

Nahāpeti *v* causes to bathe
 Nahāyati *v* bathes
 Nahāyanta *pr.p.* bathing
 Nāma *n* name
 Nāri *f* woman
 Nāvā *f* ship
 Nāsā *f* nose
 Nāli *f* corn measure; tube
 Nālīkera *m* coconut
 Nikkhanta *p.p.* got out
 Nikkhamati *v* goes out
 Nikkhamma *abs* having come
 out
 Niddā *f* sleep
 Nidhi *m* hidden treasure
 Nibbattitug *in* to be born
 Nibbattitvā *abs* having born
 Niraya *m* hell
 Niliyati *v* hides
 Nisinna *p.p.* sat
 Nisidati *v* sats
 Nisidanta *pr.p.* sitting
 Nisidāpeti *v* causes to sit
 Nisīdi *v* sat
 Nisīditabba *pt.p.* should be sat
 Nisīditvā *abs* having sat
 Nīca *adj* low; vulgar
 Nīta *p.p.* led; carried
 Nīla *adj* blue
 Niharati *v* ejects
 Neti *v* leads; carries
 Netu *m* leader
 Nesi *v* led; carried
 Pakka *p.p.* cooked; ripe
 Pakkhipati *v* puts in

Pakkhī *m* bird
 Paggayha *abs* having raised up
 Pacati *v* cooks
 Pacatu *v* let him cook
 Pacanta *pr.p.* cooking
 Pacamāna *pr.p.* cooking
 Pacaniya *pt.p.* that should be
 cooked
 Paci *v* cooked
 Pacita *p.p.* cooked
 Pacitabba *pt.p.* that should be
 cooked
 Pacitug *in* to cook
 Pacitvā *abs* having cooked
 Pacchā *ind* afterwards
 Pañca 3, five
 Pañcadasa 3, fifteen
 Pañcama *adj* fifth
 Pañcatiṅsati *f* thirty-five
 Pañcadhā *ind* in five ways
 Pañcaviṣati *f* twenty-five
 Pañcasata *n* five hundred
 Paññavantu *adj* wise
 Paññā *f* wisdom
 Paññāsati fifty
 Paññāsā *f* fifty
 Paṭinivatti *v* went back
 Paṭiyādetug *in* to make; to
 prepare
 Paṭhama *adj* first
 Paṇṇa *n* leaf
 Paṇṇarasa 3, fifteen
 Paṇṇāsati *f* fifty
 Paṇḍita *m* wise man
 Patati *v* falls

Pati <i>m</i> husband; master	Pātesi <i>v</i> felled
Pati <i>v</i> fell down	Pātuṇ <i>in</i> to drink
Patti <i>f</i> infantry	Pāto <i>ind</i> in the morning
Paduma <i>n</i> lotus	Pāda <i>m</i> foot; leg
Panasa <i>m</i> jack-fruit	Pāpa <i>n</i> sin
Pabbata <i>m</i> mountain	Pāpakārī <i>m</i> sinner; evil-doer
Pabbajati <i>v</i> becomes a monk; renounces	Pāleti <i>v</i> protects; governs
Pabhū <i>m</i> overlord	Pālesi <i>v</i> protected
Para <i>adj</i> other; latter	Pāvisi <i>v</i> entered
Parasuve <i>ind</i> day after to-mor- row	Pāsāṇa <i>m</i> stone; rock
Parahiyo <i>ind</i> day before yester- day	Pitu <i>m</i> father
Paridahati <i>v</i> wears	Pipāsā <i>f</i> thirst
Parisā <i>f</i> retinue; following	Pivati <i>v</i> drinks
Pavisati <i>v</i> enters	Pivatu <i>v</i> let him drink
Pavisitvā <i>abs</i> having entered	Pivamāna <i>pr.p.</i> drinking
Pasu <i>m</i> beast	Pivitūṇ <i>in</i> to drink
Passati <i>v</i> sees	Pivitvā <i>abs</i> having drunk
Passanta <i>pr.p.</i> seeing; looking at	Piḷandhitvā <i>abs</i> having donned
Passitūṇ <i>in</i> to see	Pītha <i>n</i> chair
Pahaṭa <i>p.p.</i> beaten	Pīta <i>p.p.</i> drunk
Paharati <i>v</i> beats	Pīta <i>adj</i> yellow
Paharitvā <i>abs</i> having beaten	Pīḷita <i>p.p.</i> oppressed
Paharīyati <i>v</i> is beaten	Pīleti <i>v</i> oppresses
Pahāya <i>abs</i> having left	Pīlesi <i>v</i> oppressed
Pāka <i>m</i> cooking; boiling	Puñña <i>b</i> merit; fortune
Pācayati <i>v</i> causes to cook	Paññavantu <i>adj</i> fortunate; meritorious
Pācāpayati <i>v</i> causes to cook	Putta <i>m</i> son
Pācāpeti <i>v</i> causes to cook	Puna <i>ind</i> again
Pāceti <i>v</i> causes to cook	Puppha <i>n</i> flower
Pāṭhasālā <i>f</i> school	Pubba <i>adj</i> former; eastern
Pāṇi <i>m</i> hand	Purato <i>ind</i> in front
Pāteti <i>v</i> fells; makes to fall	Purā <i>ind</i> before; formerly
	Purisa <i>m</i> man
	Pulina <i>n</i> sand

Pūjā <i>f</i> offering	Bhavatu <i>v</i> let it be
Pūjeti <i>v</i> offers; honours	Bhavitabba <i>pt.p.</i> that should happen
Pūjesi <i>v</i> respected; offered	Bhāgi <i>m</i> sharer
Pūjetvā <i>abs</i> having offered	Bhājetvā <i>abs</i> having divided
Pokkharanī <i>f</i> pond	Bhātu <i>m</i> brother
Pharasu <i>m</i> axe; hatchet	Bhānu <i>m</i> sun
Phala <i>n</i> fruit; nut	Bhānumantu <i>m</i> sun
Phalavantu <i>adj</i> fruitful	Bhāyati <i>v</i> fears
Battingsati <i>f</i> thirty-two	Bhāyitvā <i>abs</i> having feared
Bandhati <i>v</i> binds; ties	Bhāsati <i>v</i> says
Bandhiyati <i>v</i> is bound	Bhāsiyati <i>v</i> is told; is said
Bandhu <i>m</i> relation	Bhikkhu <i>m</i> Buddhist monk
Bandhumantu <i>adj</i> one who has relations	Bhindati <i>v</i> breaks
Bala <i>n</i> power	Bhinna <i>p.p.</i> broken
Balavantu <i>adj</i> powerful; strong	Bhuñjati <i>v</i> eats
Bali <i>m</i> powerful	Bhuñjanta <i>pr.p.</i> eating
Bahu <i>adj</i> many	Bhuñjitabba <i>pt.p.</i> that should be eaten
Bahuka <i>adj</i> many	Bhuñjituṃ <i>in</i> to eat
Bārāṇasī <i>f</i> Benares (city)	Bhuñjīyati <i>v</i> is eaten
Bāla <i>adj</i> young; foolish	Bhutta <i>p.p.</i> eaten
Bāhu <i>m</i> arm	Bhūpati <i>m</i> king
Buddha <i>m</i> the Enlightened One	Bhūpāla <i>m</i> king
Buddhi <i>f</i> wisdom	Bhūmi <i>f</i> earth; ground
Buddhimantu <i>adj</i> wise	Bhogī <i>m</i> serpent
Bodhi <i>m.f.</i> Bo-tree	Bhojāpeti <i>v</i> feeds
Brāhmaṇī <i>f</i> Brahman woman	Bhottuṃ <i>in</i> to eat
Bhagavantu <i>m</i> the Buddha; the Exalted One; <i>adj</i> the fortunate	Magga <i>m</i> path
Bhagini <i>f</i> sister	Majjhima <i>adj</i> medium; central
Bhañjati <i>v</i> breaks	Mañca <i>m</i> bed
Bhaṇḍa <i>n</i> goods	Mañjūsā <i>f</i> box
Bhattu <i>m</i> husband; supporter	Maṇi <i>m</i> gem
Bhariyā <i>f</i> wife	Mata <i>p.p.</i> dead
Bhavati <i>v</i> is; becomes	Mati <i>f</i> wisdom

Mattaññū <i>adj</i> temperate; one who knows the measure	Yasavantu <i>adj</i> famous
Madhu <i>n</i> honey	Yāgu <i>f</i> rice; gruel,
Manussa <i>m</i> man; human being	Yācaka <i>m</i> beggar
Mayaṇ = we	Yācati <i>v</i> begs
Mayhaṇ = to me; my	Yācanta <i>pr.p.</i> begging
Mayūra <i>m</i> peacock	Yāci <i>v</i> begged
Marāṇa <i>n</i> death	Yāva <i>ind</i> as far as
Marati <i>v</i> dies	Yāva . . . tāva <i>ind</i> until
Mahanta <i>pr.p.</i> big; large; great	Yuvati <i>f</i> maiden
Mahallaka <i>adj</i> elderly; old	Yojeti <i>v</i> harnesses; joins; com- poses
Mahī <i>f</i> earth; the river of that name	Rakkhati <i>v</i> protects
Mā <i>ind</i> (do) not	Rakkhatu <i>v</i> let him protect
Mātu <i>f</i> mother	Rakkhitabba <i>pt.p.</i> that should be observed or protected
Mārāpeti <i>v</i> causes to kill	Rakkhīyati <i>v</i> is protected
Mārita <i>p.p.</i> killed	Rajja <i>n</i> kingdom
Māriyati <i>v</i> is killed	Rajju <i>f</i> rope
Māreti <i>v</i> kills	Ratta <i>adj</i> red
Māresi <i>v</i> killed	Ratti <i>f</i> night
Mālā <i>f</i> garland	Ratha <i>m</i> chariot
Māli <i>m</i> possessor of a garland	Ravi <i>m</i> sun
Māsa <i>m</i> month	Ravitvā <i>abs</i> having crowed
Miga <i>m</i> deer; beast	Rassa <i>adj</i> short
Migī <i>f</i> she-deer	Rāsi <i>m</i> heap
Mināti <i>v</i> measures	Rukkha <i>m</i> tree
Mitta <i>m</i> friend	Rūpa <i>n</i> form; image
Muṭṭhi <i>m</i> fist; hammer	Rodati <i>v</i> cries
Mudu <i>adj</i> soft	Rodanta <i>pr.p.</i> crying
Muni <i>m</i> monk	Lakkha <i>n</i> hundred thousand
Mūla <i>n</i> root; money	Laṅkā <i>f</i> (island of) Ceylon
Ya 3, which (relative)	Latā <i>f</i> creeper
Yaṭṭhi <i>m.f.</i> stick; walking stick	Laddha <i>p.p.</i> got
Yattha <i>ad</i> where; (relative)	Laddhā <i>abs</i> having got
Yadā <i>ad</i> whenever	Laddhuṇ <i>in</i> to get

Labhati <i>v</i> gets ; receives	Vāṇija <i>m</i> merchant
Labhituṃ <i>in</i> to get	Vānara <i>m</i> monkey
Likhati <i>v</i> writes	Vāpī <i>f</i> tank
Lekhaka <i>m</i> clerk	Vāri <i>n</i> water
Loka <i>m</i> world	Vālukā <i>f</i> sand
Locana <i>n</i> eye	Vikkiṇanta <i>pr.p.</i> selling
Vaṇita <i>p.p.</i> wounded	Vikkiṇāti <i>v</i> sells
Vaṇitamakāsi <i>v</i> wounded	Vikkiṇi <i>v</i> sold
Vaddhakā <i>m</i> carpenter	Vikkinīyati <i>v</i> is sold
Vattabba <i>pt.p.</i> that should be told	Vijju <i>f</i> lightning
Vattu <i>m</i> sayer	Viññātu <i>m</i> knower
Vattha <i>n</i> cloth	Viññu <i>m</i> wise man
Vatthu <i>n</i> base; site ; ground	Vitthata <i>p.p.</i> broad ; wide
Vadaññū <i>adj</i> charitable	Vidū <i>m</i> wise man
Vadati <i>v</i> says	Vidhāya <i>abs</i> having done or commanded
Vadana <i>n</i> face; mouth	Vinā <i>ind</i> except; without
Vana <i>n</i> forest	Vinetu <i>m</i> instructor
Vanitā <i>f</i> woman	Visikhā <i>f</i> street
Vandati <i>v</i> bows down; worships	Visuṃ <i>ind</i> severally ; separately
Vandita <i>p.p.</i> worshipped	Viharanta <i>pr.p.</i> residing; living
Vanditabba <i>pt.p.</i> that should be worshipped	Vihāra <i>m</i> monastery
Vandiyati <i>v</i> is worshipped	Viṣati <i>f</i> twenty
Vapu <i>n</i> body	Viṣatima <i>adj</i> twentieth
Varāha <i>m</i> pig	Vīhi <i>m</i> paddy
Vasati <i>v</i> dwells	Vuṭṭhi <i>f</i> rain
Vasanta <i>pr.p.</i> living	Vutta <i>p.p.</i> said
Vasu <i>n</i> wealth	Vuttha <i>p.p.</i> dwelt ; lived
Vasudhā <i>f</i> earth	Vuddhi <i>f</i> increase; progress
Vassa <i>m.n.</i> year; rain	Ve <i>ind</i> certainly
Vassati <i>v</i> rains	Vejja <i>m</i> doctor ; physician
Vaḷavā <i>f</i> mare	Veṇu <i>m</i> bamboo
Vā <i>ind</i> or ; either—or	Veḷu <i>m</i> bamboo
Vācā <i>f</i> word	Vyādhi <i>m</i> sickness
	Sakiṃ <i>ad</i> once

Sakuṇa <i>m</i> bird	Santika <i>adj</i> near
Sakuṇī <i>f</i> she-bird	Sannipatatī <i>v</i> assembles
Sakkoti <i>v</i> is able	Sappi <i>n</i> ghee
Sakkharā <i>f</i> sugar ; gravel	Sabba <i>adj</i> all ; every
Sakhī <i>f</i> woman-friend	Sabbattha <i>ad</i> everywhere
Sagga <i>m</i> heaven	Sabbāññū <i>m</i> the Ommiscient
Saṅgha <i>m</i> community	One
Sace <i>ind</i> if	Sabbadā <i>ad</i> ever; always
Saṭṭhi <i>f</i> sixty	Sabhā <i>f</i> committee; society
Sata <i>n</i> hundred	Samaṇ <i>ad</i> equally; evenly
Satakoti <i>f</i> thousand million	Sayati <i>v</i> sleeps
Satama <i>adj</i> hundredth	Sayanta <i>pr.p.</i> sleeping
Satalakkha <i>n</i> ten million	Sayita <i>p.p.</i> slept
Satasahassa <i>n</i> hundred thou- sand	Sayi <i>v</i> slept
Sati <i>f</i> memory	Sayitvā <i>abs</i> having slept
Satimantu <i>adj</i> mindful	Sasī <i>m</i> moon
Satta 3, seven	Sassu <i>f</i> mother-in-law
Sattadasa 3, seventeen	Saha <i>ind</i> with
Sattati <i>f</i> seventy	Sahasā <i>ad</i> suddenly
Sattatisati <i>f</i> thirty-seven	Sahassa <i>n</i> thousand
Sattama <i>adj</i> seventh	Sā = she
Sattamī <i>f</i> Locative	Sākhā <i>f</i> branch
Sattarasa 3, seventeen	Sādhukaṇ <i>ad</i> well
Sattavisati <i>f</i> twenty-seven	Sāmī <i>m</i> master; lord
Sattāsīti <i>f</i> eighty-seven	Sāyaṇ <i>ind</i> in the evening
Sattu <i>m</i> enemy	Sārathī <i>m</i> charioteer
Sattha <i>n</i> science ; <i>m</i> caravan	Sālā <i>f</i> hall
Satthi <i>m.n.</i> thigh	Sāvattthī <i>f</i> city of that name
Satthu <i>m</i> teacher ; adviser	Sikkhāpada <i>n</i> precept
Sadā <i>ind</i> ever ; always	Sikhī <i>m</i> peacock
Saddhiṇ <i>ind</i> with	Sindhu <i>m</i> sea
Sanikaṇ <i>ad</i> slowly	Silā <i>f</i> stone
Santi <i>v</i> are	Sissa <i>m</i> student
Santi <i>f</i> peace ; relief	Sighaṇ <i>ad</i> quickly
	Sīla <i>n</i> virtue; precept

Silavantu <i>adj</i> observant of pre- cepts ; virtuous	Sotabba <i>pt.p.</i> that should be heard
Siha <i>m</i> lion	Sotu <i>m</i> hearer
Sihi <i>f</i> lioness	Sopāṇa <i>n</i> stair
Sukha <i>n</i> comfort	Soḷasa 3 sixteen
Sukhaṇ <i>ad</i> comfortably	Haṭa <i>p.p.</i> carried
Sukhi <i>m</i> receiver of comfort; happy	Hata <i>p.p.</i> killed
Supāti <i>v</i> hears	Hattha <i>m</i> hand
Suta <i>p.p.</i> heard	Hatthini she-elephant
Sutta <i>p.p.</i> slept	Hatthi <i>m</i> elephant
Sutvā <i>abs</i> having heard	Hadaya <i>n</i> heart
Sunakha <i>m</i> dog	Harati <i>v</i> carries
Surā <i>f</i> liquor; intoxicant	Haraniya <i>pt.p.</i> that should be carried
Suriya <i>m</i> sun	Haranta <i>pr.p.</i> carrying
Surūpa <i>adj</i> handsome; beauti- ful	Harāpeti <i>v</i> causes to carry
Suvaṇṇa <i>n</i> gold	Hari <i>v</i> carried
Suve <i>ind</i> to-morrow	Harita <i>p.p.</i> carried
Susāna <i>n</i> cemetery	Haritug <i>in</i> to carry
Susu <i>m</i> young one	Hariyati <i>v</i> is carried
Seṭṭhi <i>m</i> millionaire	Hasati <i>v</i> laughs
Seta <i>adj</i> white	Hasanta <i>pr.p.</i> laughing
Setu <i>m</i> bridge	Himavantu <i>m</i> the Himalayas
Senā <i>f</i> army ; multitude	Hiyo <i>ind</i> yesterday
So = he. (<i>Stem</i> : ta)	Hoti <i>v</i> is; becomes
Sota <i>n</i> ear; stream	Hotu <i>v</i> let it be

ENGLISH—PALI

Across tiriyaṇ. ad.
Adorns Alaṅkaroti. v.
Adviser satthu. m.
Afterwards pacchā. ud.
Again puna. ind.
Age āyu. n.
All sabba. adj.
Alms dāna. n.
Always sadā; sabbadā. ud.
And ca ; api. ind.
Anger kodha. m.
Another añña ; apara. adj.
Arm bāhu. m.
Army senā. f.
Ascended āruhi. v.
Ascends āruhati. v.
Aside ekamantaṇ. ud.
Assembles sannipatati. v.
Ate khādi. v.
Axe pharasu. m.
Balance tulā. f.
Bamboo veṇu; veḷu. m.
Bank (of a river) kūla. n.
Banner ketu. m.
Base vatthu. n., bhūmi. f.
Bathed nahāta. p.p.
Bathing nahāyanta. pr.p.
Beast pasu; miga. m.

Beaten pahatā. p.p.
Beats paharati. v.
Beautiful dassaniya; surūpa. adj.
Becomes hoti; bhavati. v.
Becomes a monk pabbajati. v.
Bed mañca. m. sayana. n.
Been bhūta. p.p.
Before purā; purato. ind.
Begging yācanta. pr.p.
Begs yācati. v.
Begins ārabhati. v.
Began ārabhi. v.
Belly kucchi. m.f.
Benares (city) Bārānasī. f.
Between antarā. ind.
Big mahanta. adj.
Bird sakuna; pakkhī. m.
Bitten datṭha. p.p.
Black kāḷa. adj.
Blue nīla. adj.
Boat doṇi. f.
Body vāpu. n., kāya. m.
*Boiled rice odana. m.n.,
 bhatta. n.*
Bone atṭhi. n.
Bo-tree bodhi. m.f.
Bow dhanu. n.
Box mañjūsā. f.

<i>Boy dāraka; kumāra. m.</i>	<i>Certainly addhā; ve; ekantan. ind.</i>
<i>Brahman woman brāhmaṇī. f.</i>	<i>Ceylon Laṅkā. f.</i>
<i>Branch sākā. f.</i>	<i>Charitable vadaññū. adj.</i>
<i>Breaks bhañjati. v.</i>	<i>Charioteer sārathī. m.</i>
<i>Bridge setu. m.</i>	<i>Charity dāna. n.</i>
<i>Bringing āharanta. pr.p.</i>	<i>City nagara; pura. n.</i>
<i>Broad vitthata. p.p.</i>	<i>Clerk lekha. m.</i>
<i>Broken bhinna. p.p.</i>	<i>Climbed āruhi. v.</i>
<i>Brother bhātu. m.</i>	<i>Climbs āruhati. v.</i>
<i>Brought āhaṭa. p.p.</i>	<i>Coarse khara. adj.</i>
<i>Brought āhari; ānesi. v.</i>	<i>Coconut nālīkera. m.</i>
<i>Buddha Bhagavantu; Buddha. m.</i>	<i>Collects ocināti. v.</i>
<i>Buying kiṇanta. pr.p.</i>	<i>Colombo (city of) Koḷamba-nagara. n.</i>
<i>Buys kiṇāti. v.</i>	<i>Come āgata. p.p.</i>
<i>Carpenter vaḍḍhakī. m.</i>	<i>Comes āgacchati.</i>
<i>Carried hari; nesi. v.</i>	<i>Comfort sukha. n.</i>
<i>Carried haṭa; harita; nīta. p.p.</i>	<i>Comfortably sukaṇ. ud.</i>
<i>Carries harati; neti. v.</i>	<i>Community saṅgha. m.</i>
<i>Carrying haranta. pr.p.</i>	<i>Constantly abhiñhaṇ. ud.</i>
<i>Cash mūla. n.</i>	<i>Cook sūda. m.</i>
<i>Caste kula. n.</i>	<i>Cooked pakka; pacita. p.p.</i>
<i>Cave guhā. f.</i>	<i>Cooked apaci; paci. v.</i>
<i>Causes to bathe nahāpeti. v.</i>	<i>Cooking pacanta. pr.p.</i>
<i>Causes to bring āharāpeti. v.</i>	<i>Cooking pāka. (gerund). m.</i>
<i>Causes to carry harāpeti. v.</i>	<i>Cooks pacati. v.</i>
<i>Causes to cook pācāpeti; pāceti; pācayati. v.</i>	<i>Corn dhañña. n.</i>
<i>Causes to cut chindāpeti. v.</i>	<i>Corn measure nālī. f.</i>
<i>Causes to do kārāpeti. v.</i>	<i>Cow gāvī. f.</i>
<i>Causes to go gacchāpeti. v.</i>	<i>Cow (of any kind) dhenu. f.</i>
<i>Causes to kill mārāpeti. v.</i>	<i>Creeper latā. f.</i>
<i>Causes to sit nisidāpeti. v.</i>	<i>Cries rodati. v.</i>
<i>Causes to take gaṇhāpeti. v.</i>	<i>Crossed tiṇṇa. p.p.</i>
<i>Cemetery susāna. n.</i>	<i>Crow kāla. m.</i>

- Crying rodanta. pr.p.*
Curd dadhi. n.
Cut chinna. p.p.
Cutter chettu. m.
Cutting chindanta. pr.p.
Cuts chindati. v.
Daughter dhītu. g.
Day divasa. m.
Day after to-morrow parasuve. ind.
Day before yesterday parahīyo. ind.
Day time divā. ind.
Dead mata. p.p.
Death maraṇa. n.
Decorates alaṅkaroti. v.
Deep gambhīra. adj.
Deer miga. m.
Deity deva. m., devatā. f.
Descended otiṇṇa. p.p.
Descends oruhati ; otarati. v.
Did kari; akari. v.
Dies marati; kālaṇ karoti. v.
Digs khaṇati. v.
Direction disā. f.
Doctor vejja. m.
Doctrine dhamma. m.
Doer kattu. m.
Does karoti. v.
Dog sunakha. m.
Done kata. p.p.
Doing karonta. pr.p.
(Do) not mā. ind.
Drags ākaddhati. v.
Drinking pivamāna. pr.p.
Dropped pātesi. v.
Drum dundubhi. f.
Dust dhūli. f.
Dwarf rassa. adj.
Dwells vasati. v.
Dwelt vuttha. p.p.
Ear sota; ghāṇa. n.
Earth vasudhā; bhūmi; mahī. f.
Eastern pubba. adj.
Eaten bhutta ; khādita. p.p.
Eating khādanta ; bhuñjanta. pr.p.
East khādati ; bhuñjati. v.
Eczema daddu. f.
Egg aṇḍa. n.
Eight aṭṭha. 3.
Eighteen aṭṭhārassa ; aṭṭhāda. 3.
Eighth aṭṭhama. adj.
Eighty asīti. f.
Eighty-eight aṭṭhāsīti. f.
Eighty-four caturāsīti. f.
Eighty-nine ekūnanavuti. f.
Eighty-one ekāsīti. f.
Eighty-six chāsīti. f.
Eighty-three teasīti. f.
Eighty-two dvāsīti; dveaīti. f.
Ejects nīharati. v.
Elderly mahallaka. adj.
Elephant dantī ; hatthī ; kari. m.
Eleven ekādaśa. 3.
Eleventh ekādaśama. adj.
Enemy ari ; sattu. m.

- Enlightened One* Buddha ; *First* paṭhama. *adj.*
Bhagavantu. m. *Five* pañca 3.
Enraged kuddha. *p.p.* *Flame* acci. *n.*
Enters pavisati. *v.* *Flies* uddeti. *v.*
Entered pāvisi. *v.* *Flower* puppha. *n.*
Evening (in the) sāyaṇ. *ind.* *Follows* anugacchati. *v.*
Ever sadā ; sabbadā. *ad.* *Food* āhāra. *m.*, bhojana. *n.*
Evenly samaṇ. *ad.* *Foolish* bāla. *adj.*
Every sabba. *adj.* *Foot* pāda. *m.*
Everywhere sabbattha. *ind.* *For a long time* ciraṇ. *ad.*
Evil-doer pāpakāri. *m.* *Forest* vana ; arañña. *n.*, aṭavi. *f.*
Exalted One Bhagavantu. *m.* *Form* rūpa. *n.*
Eye akkhi ; nayana ; locana ; *Formerly* purā. *ind.*
cakkhu. n. *Fortunate* puññavantu ; bhaga-
Face vadana ; mukha. *n.* *vantu. adj.*
Fame kitti. *f.* *Forty* cattāḷisati ; cattārisati. *f.*
Family kula. *n.* *Forty-nine* ekūnapaññāsā. *f.*
Famous yasavantu. *adj.* *Forty-one* ekacattāḷisati. *f.*
Farmer kassaka. *m.* *Four* catu. 3.
Father pitu. *m.* *Fourteen* cuddasa ; catuddasa.
Feeble dubbala. *adj.* 3.
Feeds bhojeti ; bhojāpeti. *v.* *Friend* mitta. *m.*
Felled pātesi. *v.* *From there* tato. *ind.*
Fells pāteti. *v.* *From where* kuto. *ind.*
Few paritta ; appāka. *adj.* *Fruit* phala. *n.*
Field khetta. *n.* *Fruitful* phalavantu. *adj.*
Fifth pañcama. *adj.* *Garland* mālā. *f.*
Fifteen pañnarasa ; pañcadasa.
3.
Fifty pañnāsā ; paññāsā ;
paññāsati. *f.*
Fifty-nine ekūnasatṭhi. *f.*
Fifty-one ekapaññāsā. *f.*
Finger aṅguli. *f.*
Fire aggi. *m.*
Firewood dāru. *n.*

<i>Giver</i> dātu ; dāyaka. <i>m.</i>	<i>Having cooked</i> pacitvā. <i>abs.</i>
<i>Gives</i> deti ; dadāti.	<i>Having crossed</i> taritvā. <i>abs.</i>
<i>Giving</i> dadanta. <i>pr.p.</i>	<i>Having crowed</i> ravitvā. <i>abs.</i>
<i>Goat</i> aja. <i>m.</i>	<i>Having divided</i> bhājetvā. <i>abs.</i>
<i>God</i> deva. <i>m.</i>	<i>Having done</i> katvā ; vidhāya. <i>abs.</i>
<i>Goddess</i> devī. <i>f.</i>	<i>Having donned</i> piṇḍhitvā. <i>abs.</i>
<i>Goes</i> gacchati. <i>v.</i>	<i>Having drunk</i> pivitvā. <i>abs.</i>
<i>Goes away</i> apagacchati. <i>v.</i>	<i>Having eaten</i> bhuñjitvā ; khādītva. <i>abs.</i>
<i>Goes out</i> nikkhamati. <i>v.</i>	<i>Having got</i> laddhā ; labhitvā. <i>abs.</i>
<i>Going</i> gacchanta ; gacchamāna. <i>pr.p.</i>	<i>Having left</i> pahāya. <i>abs.</i>
<i>Gold</i> suvaṇṇa. <i>n.</i>	<i>Having moved aside</i> apakkamma. <i>abs.</i>
<i>Gone</i> gata. <i>p.p.</i>	<i>Having raised up</i> paggayha ; ukkhipitvā. <i>abs.</i>
<i>Gone ashore</i> tiṇṇa. <i>p.p.</i>	<i>Having risen up</i> utṭhahitvā.
<i>Got</i> laddha. <i>p.p.</i>	<i>Having slept</i> sayitvā.
<i>Got out</i> nikkhanta. <i>p.p.</i>	<i>Having stood</i> ṭhatvā.
<i>Grandson</i> nattu. <i>m.</i>	<i>Having taken</i> ādāya ; gaṇhitvā. <i>abs.</i>
<i>Grass</i> tiṇa. <i>n.</i>	<i>He</i> so. (<i>Stem</i> ta). <i>m.</i>
<i>Gravel</i> sakkarā. <i>f.</i>	<i>Heap</i> rāsi. <i>m.</i>
<i>Ground</i> bhūmi. <i>f.</i> , vatthu. <i>n.</i>	<i>Heard</i> suta. <i>p.p.</i>
<i>Grove of Isipatana</i> Isipatanārāma. <i>m.</i>	<i>Hearer</i> sotu. <i>m.</i>
<i>Gruel</i> yāgu. <i>f.</i>	<i>Hears</i> suṇāti. <i>v.</i>
<i>Hall</i> sālā. <i>f.</i>	<i>Heart</i> hadaya. <i>n.</i>
<i>Hand</i> hattha ; pāṇi. <i>m.</i>	<i>Heaven</i> sagga. <i>m.</i>
<i>Handsome</i> dassanīya ; surūpa. <i>adj.</i>	<i>Hell</i> niraya. <i>m.</i>
<i>Happy</i> sukhī. <i>m.</i>	<i>Hen</i> kukkuṭī. <i>f.</i>
<i>Having awakened</i> utṭhāpetvā. <i>abs.</i>	<i>Here</i> idha ; ettha. <i>ad.</i>
<i>Having born</i> nibbattitvā. <i>abs.</i>	<i>Hermite</i> isi ; tapassī. <i>m.</i>
<i>Having climbed</i> āruyha. <i>abs.</i>	<i>Hidden treasure</i> nidhi. <i>m.</i>
<i>Having come</i> āgamma. <i>abs.</i>	<i>Hides</i> niliyati. <i>v.</i>
<i>Having come out</i> nikkhamma. <i>abs.</i>	
<i>Having commanded</i> vidhāya. <i>abs.</i>	

High ucca. adj.
Himalayas himivantu. m.
Honey madhu. n.
Horse assa. m.
House geha. n.
Householder gahapati. m.
Human being manussa. m.
Hunger khudā. f.
Husband pati; bhattu. m.
How kathaṇ. ind.
I ahaṇ.
Iguana godhā. f.
Image rūpa. n.
Increase vuddhi. f.
Infantry patti. f.
Instructor vinetū; satthu. m.
In that way tathā. ind.
In front purato. ind.
In one place ekattha. ind.
Intelligent buddhimantu. adj.
In two ways dvidhā. ad.
Intoxicant majja. n., surā. f.
Is hoti; bhavati. v.
Is able sakkoti. v.
Is beaten pahariyati. v.
Is bought kiṇiyati. v.
Is brought āhariyati. v.
Is carried hariyati. v.
Is done kariyati. v.
Is drawn ākaḍḍhiyati. v.
Is eaten bhuñjīyati. v.
Is given diyati. v.
Is killed māriyati. v.
Island dīpa. m.
Is made kariyati. v.

Is not natthi. v.
Is ploughed Kasiyati. v.
Is preached desiyati. v.
Is protected rakkhiyati. v.
Is sold vikkhiyati. v.
Is taken gaṇhiyati. v.
Is tied bandhiyati. v.
Is told bhāsiyati. v.
Is worshipped vandiyati. v.
Is washed dhoviyati. v.
It taṇ. n.
Itch kacchu. f.
Jack (fruit) panasa. m.
Keeps ṭhapeti. v.
Kept ṭhapesi. v.
Killed māresi. v.
Kills hanati; māreti. v.
Kindled jālesi. v.
Kindles jāleti. v.
King bhūpāla; bhūpati. m.
Knee jāṇu; jaṇṇu. m.
Knot gaṇṭhi. m.
Known ñāta. p.p.
Knower ñātu. m.
*Knower of the meaning atthañ-
ñū. m.*
Knows jānāti. v.
Lamp dīpa; padīpa. m.
Large mahanta. adj.
Laughing hasanta. pr.p.
Laughs hasati. v.
Lead tipu. n.
Leader netu; adhipati. m.
Leads neti; nayati. v.
Leaf patta; panna. n.

- Learns* uggaṇhāti ; sikkhati. *v.*
Leg pāda. *m.*
Leopard dipi. *m.*
Leper kuṭṭhī. *m.*
Let him conquer jayatu. *v.*
Let him cook pacatu. *v.*
Let him drink pivatu. *v.*
Let him go gacchatu. *v.*
Let him keep ṭhapetu. *v.*
Let him protect rakkhatu. *v.*
Let him say bhāsatu. *v.*
Let him put in pakkhipatu. *v.*
Let it be bhavatu ; hotu. *v.*
Light āloka. *m.*
Lightning vijju. *f.*
Lion siha. *m.*
Lioness sihī. *f.*
Liquor surā. *f.*
Little appaka ; paritta. *adj.*
Lived vuttha. *p.p.*
Living vasanta. *pr.p.*
Long digha. *adj.*
Looks at oloketi ; passati. *v.*
Looking at passanta ; olokenta. *pr.p.*
Lord adhipati ; sāmī. *m.*
Lotus paduma. *n.*
Low nīca. *adj.*
Maiden yuvati ; taruṇī ; kumārī. *f.*
Man nara ; purisa ; manussa. *m.*
Many bahu ; bahuka. *adj.*
Mare vaḷavā. *f.*
Market āpaṇa. *m.*
Measures miṇāti. *v.*
Medium majjhima. *adj.*
Memory sati. *f.*
Merchant vāṇija. *m.*
Merit puñña. *n.*
Meritorious puñṇavantu. *adj.*
Milk khīra. *n.*
Million dasalakkha. *n.*
Millionaire seṭṭhī. *m.*
Mind citta. *n.*
Mindful satimantu. *adj.*
Minister mantī. *m.*
Monastery vihāra ; ārāma. *m.*
Money mūla. *n.*
Monk bhikkhu ; muni. *m.*
Monkey vānara ; kapi. *m.*
Month māsa. *m.*
Moon canda ; sasī. *m.*
Morning (in the) pāto. *ind.*
Mother ammā ; mātu. *f.*
Mother-in-law sassu. *f.*
Mountain giri. *m.*
Mouth mukha ; vadana. *n.*
Multitude parisā. *f.*
Near santika. *adj.*
Neck gīvā. *f.*
Night ratti. *f.*
Nine nava. *3.*
Nineteen ekūnavīsati. *f.*
Ninth navama. *adj.*
Ninety navuti. *f.*
Ninety-nine ekūnasata. *n.*
Ninety-six channavuti. *f.*
Nose nāsā. *n.*, ghāṇa. *f.*
Not na. *ind.*
Not seeing apassanta. *pr.p.*

<i>Now idāni. ind.</i>	<i>Possessor of eyes cakkhumantu.</i>
<i>Observer of precepts silavantu.</i>	<i>adj.</i>
<i>adj.</i>	<i>Possessor of long life dighajīvi.</i>
<i>Ocean udadhi ; jalanidhi ; sin-</i>	<i>m.</i>
<i>dhu. m.</i>	<i>Possessor of garlands māli. m.</i>
<i>Of the high caste kulavantu. adj.</i>	<i>Possessor of an umbrella chattī.</i>
<i>Offered pūjesi. v.</i>	<i>m.</i>
<i>Offering pūjā. f.</i>	<i>Power bala. n.</i>
<i>Offers pūjeti. v.</i>	<i>Powerful balavantu ; balī. adj.</i>
<i>Old mahallaka. adj.</i>	<i>Preached desita. p.p.</i>
<i>Omniscient sabbaññū. adj.</i>	<i>Preached desesi. v.</i>
<i>One eka. 3.</i>	<i>Preaches deseti. v.</i>
<i>Once sakiṇ ; ekakkhattuṇ. ad.</i>	<i>Preaching desanā. f.</i>
<i>One day ekadā. ad.</i>	<i>Precept sikkhāpada. n.</i>
<i>One who has a following gaṇī. m.</i>	<i>Progress vuddhi. f.</i>
<i>Oppressed piḷesi. v., piḷita. p.p.</i>	<i>Protects pāleti ; rakkhati. v.</i>
<i>Oppresses piḷeti. v.</i>	<i>Pulls ākaḍḍhati. v.</i>
<i>Or vā ; atha vā. ind.</i>	<i>Queen devī ; rājīnī. f.</i>
<i>Other añña ; apara ; para. adj.</i>	<i>Quickly sīghaṇ ; khippaṇ. ad.</i>
<i>Over upari. ad.</i>	<i>Rain vuṭṭhi. f., deva. m.</i>
<i>Overlord pabhū. m.</i>	<i>Rains vassati. v.</i>
<i>Ox goṇa. m.</i>	<i>Ran dhāvi. v.</i>
<i>Paddy vihi. m.</i>	<i>Rat ākhu. m.</i>
<i>Palanquin dolā. f.</i>	<i>Reason kāraṇa. n.</i>
<i>Path magga. m.</i>	<i>Received laddha. p.p.</i>
<i>Patience khanti. f.</i>	<i>Reigns rajjaṇ karoti. v.</i>
<i>Peacock mayūra ; sikhī. m.</i>	<i>Relation bandhu. m.</i>
<i>Physician vejja. m.</i>	<i>Remembering anussaranta. pr.p.</i>
<i>Pig varāha. m.</i>	<i>Renounces pabbajati. v.</i>
<i>Pit āvāṭa. m., kāsu. f.</i>	<i>Residing vasanta. pr.p.</i>
<i>Place ṭhāna. n.</i>	<i>Respects pūjeti. v.</i>
<i>Plantain kadali. f.</i>	<i>Retinue parisā. f.</i>
<i>Poet kavi. m.</i>	<i>Rice taṇḍula. n.</i>
<i>Pond pokkharaṇī. f.</i>	

Rice (boiled) odana. m.n.,
bhatta. n.
Rice gruel yāgu. f.
Rich dhanavantu. adj.
Ripe pakka. p.p.
Rises up udeti ; uḍdeti. v.
River gaṅgā ; nadi. f.
Rock sela ; pāsāṇa. m.
Root mūla. n.
Rope rajju. f.
Rough khara. adj.
Running dhāvanta. pr.p.
Runs dhāvati. v.
Said vutta ; kathita. p.p.
Sand pulina. n., vālukā. f.
Sat nisinna. p.p.
Sat nisīdi. v.
Sayer vattu. m.
Says vadati ; bhāsati ; ka-
theti. v.
Scale tulā. f.
School pāṭhasālā. f.
Science sattha. n.
Sea sindhu ; udadhi. m.
Sealing wax jatu. n.
Seat āsana. n.
Second dutiya. adj.
Seeks gavesati. v.
Seeing passanta. pr.p.
Sees passati. v.
Selling vikkiṇanta. pr.p.
Sells vikkiṇātī. v.
Sends peseti. v.
Separately visuṇ ; nānā. ind.

Serpent ahi ; dāṭhī ; sappa ;
bhogī. m.
Seven satta. 3.
Seventeen sattarasa ; sattadasa.
3.
Seventh sattama. adj.
Seventy sattati. f.
Seventy-nine ekūṇāsīti. f.
Seventy-two dvesattati ; dvisat-
tati. f.
Severally visuṇ. ind.
Shade chāyā. f.
Shadow chāyā. f.
Shallow uttāna. adj.
Shank jaṅghā. f.
Sharer bhāgī. m.
She sā. f.
She-bird sakuṇī. f.
She-crow kūkī. f.
She-deer migī. f.
She-elephant hatthinī ; kaṇeru. f.
Ship nāvā. f.
Shop āpaṇa. m.
Short rassa. adj.
Shrine cetiya. n.
Sickness vyādhi. m.
Sin pāpa. n.
Sinner pāpakārī. m.
Sister bhaginī. f.
Sitting nisīdanta. pr.p.
Sits nisīdati. v.
Six cha. 3.
Sixteen soḷasa. 3.
Sixteenth soḷasama. adj.

Sixth chaṭṭha. adj.
Sixty saṭṭhi. f.
Sixty-nine ekūnasattati. f.
Sixty-two dvāsaṭṭhi ; dvisaṭṭhi.
f.
Sky ākāsa. m.
Slave dāsa. m.
Slave woman dāsī. f.
Sleep niddā. f.
Sleeping sayanta. pr.p.
Sleeps sayati. v.
Slept sutta ; sayita. p.p.
Slept sayi. v.
Slowly sanikaṇ. adj.
Small khuddaka. adj.
Society sabhā. f.
So evaṇ ; tathā. ind.
So far tāva. ind.
Soft mudu. adj.
Sold vikkiṇi. v.
Some eka. (plur.) 3.
Son putta. m.
Soon sīghaṇ ; khippaṇ. ad.
Speech kathā. f.
Spoon kaṭacehu. m.
Stair sopāṇa. n.
Standing tiṭṭhanta. pr.p.
Stands tiṭṭhati. v.
Steals coreti. v.
Stick yaṭṭhi. m.f., daṇḍa. m.
Stole coresi. v.
Stone silā. f., pāsāṇa. m.
Stood ṭhita. p.p.
Stood aṭṭhāsi. v.
Street visikhā ; vīthi. f.

Strength bala. n.
Strictly daḷhaṇ. ad.
Strong balavantu. adj.
Student sissa. m.
Suddenly sahasā. ad.
Sugar sakkharā. f.
Sugar-cane ucchu. m.
Sun suriya ; ravi ; bhānu ;
bhānumantu. m.
Sword asi. m.
Takes gaṇhāti. v.
Tall ucca. adj.
Tank vāpī. f.
Teacher garu ; satthu ; ācariya.
m.
Tear assu. n.
Temperate mattaññū adj.
Ten dasa. 3.
Ten million koṭi. f.
Ten thousand dasasahassa. n.
Tenth dasama. adj.
That ta ; eta. adj.
The other itara. adj.
Then tadā. ad.
Thence tato. ind.
There tattha ; tatra ; tahiṇ. ad.
They te. m.
Thief cora. m.
Thigh satthi. m.n.
Thinks cintoti. v.
Thine tava ; tuyhaṇ.
Third tatiya. adj.
Thirst pipāsā. f.
Thirteen terasa ; teḷasa. 3
Thirteenth terasama. adj.

<i>Thirty-nine</i> ekūnacattāḷisati. f.	<i>To-morrow</i> suve. ad.
<i>Thirty-three</i> tettiṅsati. f.	<i>Tongue</i> jivhā. f.
<i>Thirty-two</i> battiṅsati; dvat- tiṅsati. f.	<i>Took</i> gaṇhi.
<i>This</i> ima ; eta. adj.	<i>To prepare</i> paṭiyādetuṅ. in.
<i>This person</i> ayaṅ. m. f.	<i>To smell</i> ghāyituṅ. in.
<i>This thing</i> idaṅ. n.	<i>To surpass</i> atikkamituṅ. in.
<i>Those things</i> tāni. n.	<i>To take</i> gaṇhituṅ. in.
<i>Thou</i> tvaṅ.	<i>Travelled</i> acari. v.
<i>Thought</i> cintesi. v.	<i>Tree</i> rukkha ; taru. m.
<i>Thousand</i> sahasa. n.	<i>Tries</i> ussaḥati. v.
<i>Thousand million</i> satakoti. f.	<i>Trouble</i> dukkha ; kasira. n.
<i>Three</i> ti. 3.	<i>Tusker</i> dāṭhī. m.
<i>Three hundred</i> tisata. n.	<i>Twelve</i> dvādasā. 3.
<i>Thunderbolt</i> asani. f.	<i>Twelfth</i> dvādasama. adj.
<i>Thus</i> evaṅ. ind.	<i>Twentieth</i> vīsati. m. adj.
<i>Tightly</i> dalhaṅ. ad.	<i>Twenty</i> vīsati. f.
<i>Till then</i> tāva. ind.	<i>Twenty-eight</i> aṭṭhavīsati. f.
<i>To be born</i> nibbattituṅ. in.	<i>Twenty-five</i> pañcavīsati. f.
<i>To bring</i> āharituṅ. in.	<i>Twenty-four</i> catuvīsati. f.
<i>To carry</i> harituṅ. in.	<i>Twenty-nine</i> ekūnatīṅsati. f.
<i>To collect</i> ocinituṅ. in.	<i>Twenty-one</i> ekavīsati. f.
<i>To cook</i> pacituṅ. in.	<i>Twenty-six</i> chabbīsati. f.
<i>To-day</i> ajja. ind.	<i>Twenty-three</i> tevīsati. f.
<i>To do</i> kātuṅ. in.	<i>Twenty-two</i> bāvisati ; dvāvi- sati. f.
<i>To drink</i> pivituṅ ; pātuṅ. in.	<i>Twice</i> dvikkhattuṅ. ad.
<i>To eat</i> bhottuṅ ; bhuñjituṅ. in.	<i>Two</i> dvi. 3.
<i>To gather</i> ocinituṅ. in.	<i>Two hundred</i> dvisata. n.
<i>To get</i> laddhuṅ. labhituṅ. in.	<i>Umbrella</i> chatta. n.
<i>Together</i> ekato. ind.	<i>Unripe</i> āma. adj.
<i>To give</i> dātuṅ. in.	<i>Up</i> upari. ind.
<i>To go</i> gantuṅ. in.	<i>Us</i> amhe.
<i>Told</i> vutta ; kathita. p. p.	<i>Victor</i> jetu. m.
<i>Told</i> kathesi. v.	<i>Village</i> gāma. m.

Virtue *śīla*. *n.*

Virtuous *śīlavantu*; *guṇavantu*.
adj.

Vulgar *nīca*. *adj.*

Walked *acari*. *v.*

Walking *caranta*. *pr.p.*

Walking *stieka* *yatthi*. *f.*

Walks *carati*. *v.*

Water *jala* ; *udaka* ; *ambu* ;
vāri. *n.*

Water-lily *uppala*. *n.*

Water-pot *ghaṭa*. *m.*

We *mayā* ; *amhe*.

Wealth *dhana*. *n.*

Weapon *āyudha*. *n.*

Well *sādhukaṇ*. *ad.*

Went *agacchi* ; *gacchi* ; *agami* ;
gami. *v.*

Went back *paṭinivatti*. *v.*

When *kadā*. *ad.*

Whenever *yadā*. *ad.*

Where *kattha* ; *kuhiṇ* ? *ad.*

Wherever *yattha*. *ad.*

Which *ya*. (relative). *3.*

Which of the many *katama*. *3.*

Which *gaṇissati* ; *gacchis-*
sati. *v.*

White *seta*. *adj.*

Who *ko* ? (*Stem ka*). *3.*

Whose *kassa* ?

Why *kasmā* ? *ind.*

Wide *vitthata*. *adj.*

Wife *bhāriyā*. *f.*

Wins *jināti*. *v.*

Wisdom *ñāṇa*. *n.*, *mati* ; *paññā-*
buddhi. *f.*

Wise *paññavantu* ; *pañḍita*. *adj.*

Wise man *vidū* ; *viññū*. *m.*

With *saha* ; *saddhiṇ*. *ind.*

With difficulty *dukkhaṇ*. *ad.*

With many relations *bandhu-*
mantu. *adj.*

Woman *itthī* ; *nārī* ; *vanitā-*
vadhū. *f.*

Woman friend *sakhī*. *f.*

Word *vācā*. *f.*

Work *kamma* ; *kammanta*. *n.*

World *loka*. *m.*

Worshipped *vandita*. *p.p.*

Wounded *vaṇita*. *p.p.*

Wounded *vaṇitam akāsi*. *v.*

Writes *likhati*. *v.*

Written *likhita*. *p.p.*

Yellow *pīṭa*. *p.p.*

Yes *āma* ; *evaṇ*. *ind.*

Yesterday *hiyo*. *ad.*

You *tumhe*.

Young *taruṇa*; *bāla*; *dahara*. *adj.*

Young one *susu*. *m.*

Young woman *taruṇī* ; *yuvati*.
f.

Your *tumhākaṇ*.

THE NEW PALI COURSE

PART 2

PREFACE

I am happy to be able to bring out the second part of this book in such a short time. I was able to do this through the kind assistance given to me by Dr. O. H. de A. Wijesekara, B.A., Ph.D. and Dr. G. C. Mendis, B.A., Ph.D., both of the University College, Colombo.

Dr. Wijesekara revised my MS. and suggested many useful changes. According to his suggestions I have changed the way of classifying words given in the First Book. The new classification follows the terminology of English grammarians, showing *present participles*, *past participles*, etc. separately ; these were not so distinguished in the First Book but were merely marked with the figure (3) to indicate that they were a kind of adjectives, and of the three genders. The words given by me as "Indeclinable Past Participles" or "Active Past Participles" in the First Book are now termed "Absolutives". Prof. Dr. W. Geiger prefers the word "Gerund" to this designation ; but as there is another kind of gerund like *gamana*, I accepted Dr. Wijesekara's suggestion.

In the First Book, I gave roots with the customary (euphonic) vowel, following the tradition of Pali grammarians, like *paca*, etc. Dr. Wijesekara suggested to me that it would be more convenient to students if this added vowel were either removed (so that the root is given as *pac* and not *paca*, according to the method of

Sanskrit grammarians), or indicated as a separate element by some means or other. I have accepted the second alternative as being more in keeping with Pali usage, and shown the added vowel in an easily discernible way, *i.e.*, in block letters, like *paCA*.

My thanks are due to Dr. O. H. de A. Wijesekara who helped me in so many ways and to Dr. G. C. Mendis, at whose request I undertook to write this book, for very kindly reading through the proofs. I wish to take this opportunity to thank also the various journals and scholars who commented on the First Book, and the publishers who have taken a great deal of trouble over the printing of this book.

A. P. BUDDHADATTA

23rd July, 1938.

TABLE OF CONTENTS

	PAGE
Further Treatment of Letters	I
Sandhi = Euphonic Combination	3
(1) Vowel-Sandhi	3
(2) Consonant-Sandhi	16
(3) Niggahita-Sandhi	21
(4) Mixed Sandhi	2'
Mano-Group	32
Masculine Noun ending in O	34
Compound Nouns	39
(1) Adjectival Compounds	40
(2) Digu-Compounds	42
(3) Dependent Determinative Compounds	47
(4) Copulative Compounds	51
(5) Adverbial Compounds	58
(6) Relative Compounds	59
(7) Complex Compounds	65
Verbs	74
Modes	75
First Conjugation	77
Present Tense	77
The Imperative	79
The Optative	80
Past Tense	84
Past Indefinite	87
Future Tense	92
The Past Conditional	93

	PAGE
Second Conjugation	94
Third Conjugation	98
Fourth Conjugation	99
Fifth Conjugation	99
Sixth Conjugation	100
Seventh Conjugation	100
Verbal Prefixes	104
Passive Voice	114
Causal Suffixes	119
Position of Words in a Sentence (Syntax) ..	126
Concord	130
Taddhita or the Secondary Derivation ..	138
Numerical Derivatives	163
Gerundial Derivatives	164
Adverbial Derivatives	166
The Primary Derivatives or Kitakas ..	174
Kicca Suffixes	175
Present Participles	180
Past Participles	181
Primary Derivatives that are not Participles ..	189
Primary Derivatives that are Indeclinable ..	197
Pali-English Vocabulary	207
English-Pali Vocabulary	239

BIBLIOGRAPHY

- A. Aṅguttaranikāya. The Pali Text Society's Edition.
- A.A. Aṅguttaraṭṭhakathā. P.T.S. Edition.
- Apa. Apadāna. P.T.S.
- B.B.S. Buddhist Birth Stories.
- B.I. Buddhist India by T. W. Rhys Davids.
- B.T. Buddhism in Translations by H. C. Warren.
- Bv. Buddhavaṇsa of the Khuddakanikāya.
- D. Dīghanikāya. P.T.S.
- Dh.A. Dhammapadaṭṭhakathā. P.T.S.
- Dhp. Dhammapada (text). *Numbers of the stanzas are given.*
- H.V. Hatthavanagalla-Vihāravaṇsa.
- J. Jātakaṭṭhakathā, edited by Professor D. Anderson.
- L.G.B. The Life of Gotama, the Buddha, by Brewster.
- M. Majjhimanikāya. P.T.S.
- Mhv. Mahāvaṇsa. P.T.S.
- Ps.B. Psalms of the Brethren by Mrs. C. A. F. Rhys Davids, D.Litt., M.A.
- S. Saṃyuttanikāya. P.T.S.
- Samp. Samantapāsādikā, the Commentary on Vinaya. P.T.S.
- S.N. Suttanipāta. P.T.S.
- Thg. Theragāthā. P.T.S.
- Ty.S. Treasury of Stories by C. H. Tawney, M.A., 1895, London.
- V. Vinaya. P.T.S.
- Vism. Visuddhimagga. P.T.S.

THE NEW PALI COURSE

PART II

FURTHER TREATMENT OF LETTERS

1. The vowels are divided into short and long.

(1) **a, i, u** are short.

(2) **ā, ī, ū, e, o** are long.

Prosodically the short vowels before a double consonant or **ṇ** (= *niggaḥita*) are counted long. It is to be observed that **e** and **o** are pronounced short before double or conjunct consonants (as in *khetṭam, bhonto*, etc.).

2. The consonants are divided into (1) *Vagga* (grouped), and (2) *Avagga* (non-grouped).

(1) 25 consonants from **k** to **m** are called "grouped" because they are divided into five groups of five letters each. They are—

k kh g gh ṅ = *Kavagga* or *Ka-group*

c ch j jh ñ = *Cavagga* or *Ca-group*

ṭ ṭh ḍ ḍh ṇ = *Ṭavagga* or *Ṭa-group*

t th d dh n = *Tavagga* or *Ta-group*

p ph b bh m = *Pavagga* or *Pa-group*

These groups are named after the first letter of each *vagga*. The last five letters of the *vaggas*, viz., **ṅ, ñ, ṇ, n, m** are called *vagganta* or *nasals*.

(2) The remaining seven consonants: **y, r, l, v, s, h, ḷ** are called *avaggas* as they are not grouped like the above.

The sonant *ṇ* is named *niggahīta*. It always comes after a short vowel.

3. Again all the vowels and the consonants are divided according to the place of their formation and utterance.

A. According to the places of formation :

- (1) **k kh g gh ṅ h** and **a ā** are *gutturals*
- (2) **c ch j jh ñ y** and **i ī** „ *palatals*
- (3) **ṭ ṭh ḍ ḍh ṇ r ḷ** „ *linguals*
- (4) **t th d dh n l s** „ *dentals*
- (5) **p ph b bh m** and **u ū** „ *labials*
- (6) **e** is *guttural* and *palatal*
- (7) **o** is *guttural* and *labial*
- (8) **v** is *dental* and *labial*
- (9) **ṇ** is merely a nasal breathing found only after short vowels, e.g., *rathaṁ, maṇiṁ, yāguṁ*.

B. According to utterance.

(1) The *first* and the *third* letters of each of the five *vaggas* are called *unaspirates*, because they are pronounced without a strong breathing or h-sound.

(2) The *second* and the *fourth* letters of the same are *aspirates*, because they are pronounced with a strong breath or h-sound added to them.

SANDHI=EUPHONIC COMBINATION

4. When two letters of the same word or of two different words are joined together for the sake of euphony the union is called *sandhi* (combination or fitting together).

Sandhi is divided into—

- (1) *Sarasant*hi = combination of vowels.
- (2) *Vyañjanasant*hi = combination of a vowel and a consonant.

- (3) *Niggahītasandhi* = combination of ṇ and a vowel or a consonant.

(1) The first occurs when a word ending in a vowel is joined to a word beginning with a vowel, or when two adjacent vowels of the same word are joined together.

(2) The second occurs when a word ending in a vowel is joined to a word beginning with a consonant.

(3) The third occurs when a word or a syllable ending in ṇ is joined to a word or a syllable beginning either with a vowel or a consonant.

Vowel-Sandhi

Combination of vowels is effected by elision or change of one of the two contiguous vowels.

5. A vowel before another vowel is sometimes elided.

Examples

a before a : Vandiya + aggaṇ = *vandiyaggam*.

a „ ā : Tān' eva + āsanāni = *tān' evāsanāni*.

a „ u : Aṃaṇussa + upaddavo = *aṃaṇussupaddavo*.

- ā before i: Paññā + indriyaṃ = *paññindriyaṃ*.
 i „ i: Tīni + imāni = *tīnimāni*.
 i „ e: No hi + etaṃ = *no h' etaṃ*.
 ī „ o: Bhikkhunī + ovādo = *bhikkhunovādo*.
 u „ u: Mātu + upaṭṭhānaṃ = *mātupaṭṭhānaṃ*.
 u „ ā: Sametu + āyasmā = *sametāyasmā*.
 e „ a: Dhanaṃ me + atthi = *dhanam matthi*.
 e „ e: Sabbe + eva = *sabb' eva*.
 o „ e: Asanto + ettha = *asanti' ettha*.
 o „ a: Tayo + assu = *tayassu*.

6. When two contiguous vowels are dissimilar, the second is sometimes elided.

a + a, a + ā, ā + a, ā + ā are similar; so are i + i, etc.
 a + i, u, e or o are dissimilar; so are i + a, u, e, o and so on.

Examples

- i after ā: Chāyā + iva = *chāyā' va*.
 a „ i: Iti + api = *itipi*.
 a „ u: Devatā nu + asi = *devatā nu' si* ?
 a „ ū: Akataññū + asi = *akataññū' si*.
 a „ e: Vande + ahaṃ = *vande' haṃ*.
 a „ o: So + ahaṃ = *so' haṃ*.
 i „ u: Cakkhu + indriyaṃ = *cakkhundriyaṃ*.
 e „ ā: Kathā + eva kā = *kathā' va kā* ?
 e „ o: Pāto + eva = *pāto' va*.
 ā „ o: Moggallāno + āsi = *Moggallāno' si*.

7. The vowel a or ā combines with a following i or ī to e; with a following u or ū to o (i.e., a + i or ī > e; a + u or ū > o).

Bandhussa + iva = *bandhuss' eva*.

Jina + ĭritarj = *jineritam*.

Canda + udayo = *candodayo*.

Yathā + udayo = *yathodayo*.

Upa + ikkhati = *upakkhati*.

Na + upeti = *nopeṭi*.

Udadhi + ūmi = *udadhomi*.

Exercise 1.

TRANSLATE INTO ENGLISH

AND DISJOIN THE SANDHIS

1. Tesarj dvinnarj nivesanesu bahunnarj bhikkhūnarj paññattān' ev' āsanāni honti.
2. "Puttā m' atthi dhanam m' atthi,
Iti bālo vihaññati." *Dhp.* 62.
3. Purā Vesalivāsīnarj mahanto rogupaddavo ahosi.
4. Sabb' eva mayarj dhammarj sutvā tarj sādhukarj manasi karissāma.
5. Sabbam p' idan amhākarj dehanissitarj vinassati.
6. "No h' etarj bhante" ti bhikkhū Bhagavato vadissu.
7. Dāsen' āhaṭāni dārūni gahetvā dāsī yāguṇ paci.
8. Yādā' harj nagaram agamāsiṇ tad'eko puriso mama chattarj gaṇhi.
9. Dārakā pupphān' ocinituṇ vanarj gantvā setāni pi nīlāni'pi pupphān' āharissu.
10. "Tena h' āvuso gaṇhatha me patta-cīvaran" ti thero āha.

11. "Thero nāsāya telaṃ āsiñcanto nisinnako' va āsiñcitvā antogāmaṃ pāvīsi." *Dh. A. i. 10.*

12. Anāthapiṇḍiko' pi visākhā' pi mahāupāsikā nibaddhaṃ divasassa dve vāre Tathāgatass' upaṭṭhānaṃ gacchanti.

13. Uggaṇhitukāmā dārakā pāto' v' uṭṭhāya kiñci bhuñjitvā satthasālaṃ gacchanti.

14. Kumbhaghosako kālāss' eva vuṭṭhāya Rājagahanagare kammakāre pabodhesi.

15. Mahā-Mahindatthero aññehi catūhi pabbajitehi saddhiṃ Laṅkādīpam āgantvā jineritaṃ saddhammaṃ Laṅkikānaṃ desesi.

Words that are not given in the First Book.

Antogāma = inside the village ; inner village. *n.*

Ahosi = was. *v.*

Avuso = brethren. *in. voc.*

Āsiñcanta = pouring ; sprinkling. *pr. p.*

Āsiñcitvā = having poured or sprinkled. *abs.*

Āha = said ; told. *v.*

Iti = thus. *in.*

*Uggaṇhitukāma** = willing to learn. *adj.*

Upaṭṭhāna = attending ; nursing. *n.*

Kālāss' eva = early. *in. †*

Kiñci = something. *in.*

Kumbhaghosaka = name of a person. *m.*

Tathāgata = the Buddha. *m.*

Tela = oil. *n.*

Thera = elder ; senior monk. *m.*

Dehanissita = connected with the body. *adj.*

Dve vāre = twice. (*acc. pl.*).

Nibaddham = always. *ad.*

Nivesana = house ; dwelling. *n.*

*The infinitive *in-tum* loses its final nasal when compounded with *kāma*.

† *Kālāssa* was originally a genitive of time.

<i>Paññatta</i> = prepared. <i>p.p.</i>	<i>Laṅkika</i> = born in Ceylon. <i>adj.</i>
<i>Patta-cīvara</i> = bowl and robe. <i>n.</i>	<i>Vinassati</i> = perishes. <i>v.</i>
<i>Pabodheti</i> = awakens. <i>v.</i>	<i>Vihaññati</i> = takes trou- ble. <i>v.</i>
<i>Pabbajita</i> = monk. <i>m.</i>	<i>Vuṭṭhāya</i> = having risen up. <i>abs.</i>
<i>Bāla</i> = foolish. <i>adj.</i> fool. <i>m.</i>	<i>Vesālivāsi</i> = dweller in the city of Vesālī. <i>m.</i>
<i>Bhante</i> = Reverend Sir. <i>voc.</i>	<i>Satthasālā</i> = school. <i>f.</i>
<i>Rogupaddava</i> = calamity by disease. <i>m.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS SUITED

1. One of my friends gave me a book when I went to the village.
2. All beings disappear casting off their bodies at the end of their lives.
3. The girls brought blue and red flowers and gave them to their mother and father.
4. The ten fruits brought by the father are divided among the sons and the daughters by the mother.
5. There were many seats prepared for the monks in the monastery of Jetavana.
6. Formerly there was a great calamity by disease to the people in Ceylon.
7. "It is not so, brethren," said the Elder Sāriputta to the bhikkhus.
8. The Great Elder said to the villagers: "To-morrow we shall go to Sāvatti."
9. The monk rises early and begins to sweep the platforms around the shrines.

10. The doctrine preached by the Buddha was originally written in books during the reign of Vaṭṭagāmaṇi Abhaya of Ceylon.

11. Being sick, I took medicine from a physician for 20 days, and became healthy.

12. The Buddha preached to all that came to the monastery.

13. The treasurer Anāthapiṇḍika and the female devotee Visākhā built two monasteries near Sāvatthi and gave them to the Buddha.

14. He spent 26 rainy seasons in those two monasteries, receiving hospitality from those two families.

15. Migāra, the father-in-law of Visākhā, kept her in the place of his mother ; so she was called " Migāra-mātā."

New words occurring in the above Exercise.

<i>Among</i> = antare. <i>loc.</i>	<i>During</i> = vattante. <i>loc.</i>
<i>Became</i> = abhavi. <i>v.</i>	<i>Early</i> = pāto 'va. <i>in.</i>
<i>Being</i> = honta. <i>pr. p.</i> hutvā. <i>abs.</i>	<i>Female devotee</i> = upāsikā. <i>f.</i>
<i>Being</i> = satta ; pāṇi. <i>m.</i>	<i>Hospitality</i> = sakkāra. <i>m.</i>
<i>Book</i> = potthaka. <i>m.</i>	<i>Life</i> = jivita. <i>n.</i>
<i>Built</i> = kāresi. <i>v. causative</i>	<i>Misfortune</i> = vipatti. <i>f.</i>
<i>Casting off</i> = vijahitvā. <i>abs.</i>	<i>Originally</i> = sabbapaṭṭha- maṇ. <i>ad.</i>
<i>Disappears</i> = antara- dhāyati ; vinassati. <i>v.</i>	<i>Platform around a shrine</i> = cetiyaṅgaṇa. <i>n.</i>
<i>Divided</i> = bhājita. <i>p.p.</i>	<i>Prepared</i> = paññatta.* <i>p.p.</i>

*This must be used only in connection with seats and beds. The other meanings of *paññatta* are : pointed out, made known, ordained, etc.

The word that can be used anywhere in the sense of " prepared " is *sajjita*.

<i>Rainy season</i> = vassāna. <i>m.</i>	<i>Spent</i> = atikkāmesi. <i>v.</i> (Use only in connection with time).*
<i>Receiving</i> = labhanta. <i>pr.</i> <i>p.</i>	<i>Sweeps</i> = sammajjati. <i>v.</i> <i>Treasurer</i> = seṭṭhī ; bhaṇ- ḍāgārika. <i>m.</i>
<i>Reign</i> = rajjakāla. <i>m.</i>	<i>Villager</i> = gāma-vāsī. <i>m.</i>
<i>Sick</i> = rogī. <i>adj.</i>	

Vowel-Sandhi (Continued)

8. When the first vowel is elided the second is sometimes lengthened.

Tatra + ayaṇ = tatr + ayaṇ = <i>tatrāyaṇ.</i>
Tadā + ahaṇ = tad + ahaṇ = <i>tadāhaṇ.</i>
Yāni + idha = yān + idha = <i>yānīdha.</i>
Kikī + iva = kik + iva = <i>kikīva.</i>
Bahu + upakāro = bah + upakāro = <i>bahūpakāro.</i>
Idāni + ahaṇ = idān + ahaṇ = <i>idānāhaṇ.</i>
Sace + ayaṇ = sac + ayaṇ = <i>sacāyaṇ.</i>
Tathā + upamaṇ = tath + upamaṇ = <i>tathūpamaṇ.</i>
Appassuto + ayaṇ = appassut + ayaṇ = <i>appassutāyaṇ.</i>

9. Sometimes the first vowel becomes long when the second is elided. (Note that only a dissimilar second vowel is elided).

Deva + iti = deva + ti = <i>devāti.</i>
Vijju + iva = vijju + va = <i>vijjūva.</i>
Vi + atināmeti = vi + tināmeti = <i>vītināmeti.</i>
Sādhū + iti = sādhū + ti = <i>sādhūti.</i>
Kiṇsu + idha = kiṇsu + dha = <i>kiṇsūdha.</i>
Lokassa + iti = lokassa + ti = <i>lokassāti.</i>

* *Vissajjesi* must be used in connection with wealth.

10. I, ī, or e before a dissimilar vowel is sometimes changed to y ; then in some places the second vowel is lengthened.

Aggi + agāro = aggy + agāro = *aggyāgāro*.

Sotthi + atthu = *sotthyatthu*.

Putto te + ahaṇ = putto ty + ahaṇ = *putto tyāhaṇ*.

Me + ayaṇ = my + ayaṇ = *myāyaṇ*.

Dāsī + ahosiṇ = dāsy + ahosiṇ = *dāsyāhosim*.

Sattamī + atthe = *sattamyatthe*.

11. O or u before a dissimilar vowel is changed to v ; sometimes the second vowel is lengthened.

So + ahaṇ = sv + ahaṇ = *svāhaṇ*.

Anu + eti = *anveti*.

Atha kho + assa = *athakhvassa*.

Anu + addhamāsaṇ = *anvaddhamāsaṇ*.

Su + akkhāto = sv + akkhāto = *svākkhāto*.

Na tu + eva = *na tveva*.

Yāvatako + assa = *yāvatakvassa*.

Su + āgataṇ = *svāgataṇ*.

Yo + ayaṇ = yv + ayaṇ = *yvāyaṇ*.

12. Consonants, y, v, m, d, n, t, r, l, h are sometimes inserted between two vowels to avoid a hiatus.

y : Na + idaṇ = *nayidaṇ*.

Vuddhi + eva = *vuddhiyeva*.

v : Ti + aṅgulaṇ = *tivaṅgulaṇ*.

Pa + uccati = *pavuccati*.

m : Idha + ijjhati = *idhamijjhati*.

Lahu + essati = *lahumessati*.

- d: Atta + attho = *attadattiho*.
 Tāva + eva = *tāvadeva*.
 n: Ito + āyati = *itonāyati*.
 t: Tasmā + iha = *tasmātiha*.
 Ajja + agge = *ajjatagge*.
 r: Du + akkhāto = *durakkhāto*.
 Pātu + ahosi = *pāturahosi*.
 Ni + uttaro = *niruttaro*.
 l: Cha + abhiññā = *chaḷabhiññā*.
 Cha + aṇso = *chaḷaṇso*.
 h: Su + ujū ca = *suhujū ca*.
 Putha + eva = *puthageva*.

Exercise 2.

TRANSLATE INTO ENGLISH

AND SHOW HOW THE SANDHIS ARE FORMED

1. Sac'āyaṇ kumāro agāraṇ ajjhāvasati rājā bhavis-
 sati cakkavattī.
2. "Samma, idān' āhaṇ vihāraṇ gantvā therāṇ tayā
 kata-paṇṇasālāyaṇ nisinnakaṇ disvā āgato' mhi."
Dh. A. i, 19.
3. "Svāhaṇ abbūḷha-sallo' smi,
 Sītibhūto' mhi nibbuto." *Dh. A. i, 30.*
4. "Ko' si tvaṇ, Bhante' ti? Therassa bhāgineyyo
 mhi ti." *Dh. A. i, 14.*
5. "Yathā hi mūle anupaddave daḷhe
 Chinno' pi rukkho punar eva rūhati,
 Evam pi taṇhānusaye anūhate
 Nibbattatī dukkham idaṇ punappunaṇ."
Dhp. 338.

6. (1) "Kiṇ sū' dha vittaṇ purisassa seṭṭhaṇ ?
Kin su sucinno sukham āvahāti?"
- (2) "Saddhī' dha vittaṇ purisassa seṭṭhaṇ.
Dhammo sucinno sukham āvahāti." *S.I.* 42.
7. "Tasmā-t-īha, bhikkhave, evaṇ sikkhitabbaṇ :
paññāvuddhiyā vaḍḍhissāmā' ti." *A. i.* 15.
8. "Tayo' me, bhikkhave gilānā saṇvijjamānā lokas-
miṇ, . . . tayo' me gilānūpamā puggalā." *A. i.* 120.
9. Aṇḍaṇ rakkhanti kiki' va, vāladhiṇ rakkhanto
camarī' va, tumhe' pi sādhukaṇ attano sīlaṇ rakkhatha.
10. "Tato naṇ sukham anveti
Chāyā' va anapāyini." *Dhp.* 2.
11. "Yāvatak-v-assa kāyo, tāvatak-v-assa vyāmo."
D. iii. 144.
12. "Na-y-idha naccaṇ vā gītaṇ vā
Tāḷaṇ vā susamāhitaṇ." *Dh. A. iv.* 67.

New Words

- | | |
|--|---|
| <i>Agāra</i> = house. <i>n.</i> | <i>Amhi</i> = (I) am. <i>v.</i> |
| <i>Ajjhāvasati</i> = dwells. <i>v.</i> | <i>Asmi</i> = (I) am. <i>v.</i> |
| <i>Anapāyini</i> = which does
not leave. <i>f.</i> | <i>Āvahāti</i> = brings. (Metri-
cal for <i>āvahati</i>). |
| <i>Asi</i> = (thou) art. <i>v.</i> | <i>Kiki</i> = blue jay. <i>f.</i> |
| <i>Anupaddava</i> = free from
danger; safe. <i>adj.</i> | <i>Kim su</i> = an interrogative
particle. <i>in.</i> |
| <i>Amusaya</i> = predisposi-
tion. <i>m.</i> | <i>Gilāna</i> = sick (person).
<i>adj.</i> |
| <i>Anūhata</i> = not destroyed.
<i>p.p.</i> | <i>Gilānūpama</i> = similar to
a patient. <i>adj.</i> |
| <i>Anveti</i> = follows. <i>v.</i> | <i>Gīta</i> = song; singing. <i>n.</i> |
| <i>Abbūḷha</i> = drawn out;
removed. <i>p.p.</i> | |

<i>Cakkavattī</i> = universal monarch. (lit. one who sets the wheel rolling). <i>m.</i>	<i>Rāja</i> = king. <i>m.</i>
<i>Camarī</i> = the yak. <i>m.</i>	<i>Rūhati</i> = grows. <i>v.</i>
<i>Taṇhā</i> = lust ; thirst. <i>f.</i>	<i>Vaḍḍhati</i> = grows ; increases. <i>v.</i>
<i>Tasmā</i> = therefore. <i>in.</i>	<i>Vāladhi</i> = tail. <i>m.</i>
<i>Tā'a</i> = music. <i>m.</i>	<i>Vitta</i> = wealth. <i>n.</i>
<i>Tāvataka</i> = that much. <i>adj.</i>	<i>Vuddhi</i> = increase. <i>f.</i>
<i>Daḥa</i> = tight ; firm. <i>adj.</i>	<i>Vyāma</i> = fathom. <i>m.</i>
<i>Nacca</i> = dance. <i>n.</i>	<i>Saddhā</i> = faith. <i>f.</i>
<i>Nibbuta</i> = tranquillised ; peaceful. <i>p.p.</i>	<i>Samma</i> = friend.*
<i>Nisinnaka</i> = sitting. <i>adj.</i>	<i>Samvijjamāna</i> = existing. <i>adj.</i>
<i>Panṇasālā</i> = leaf hut. <i>f.</i>	<i>Sikkhitabba</i> = that should be practised or observed. <i>pt. p.</i>
<i>Puggala</i> = person. <i>m.</i>	<i>Sītibhūta</i> = cooled. <i>p.p.</i>
<i>Punappunan</i> = again and again. <i>ad.</i>	<i>Suciṇṇa</i> = practised well. <i>p.p.</i>
<i>Bhāgineyya</i> = sister's son. <i>m.</i>	<i>Susamāhita</i> = well performed. <i>p.p.</i>
<i>Yāvataka</i> = as much (as) <i>adj.</i>	<i>Setṭha</i> = highest ; noble. <i>adj.</i>
<i>Rakkhantī</i> = protecting ; watching. <i>f.</i>	

TRANSLATE INTO PALI

FORMING SANDHIS WHERE YOU CAN

1. All beings that are assembled here be glad of this saying !
2. O monks, there are three causes to sin.
3. All the people in the world fall down by death as a tree falls down when cut at the root.

*This is seen only in the vocative form.

4. I, being such a person, will not carry out your word, but my mother's.

5. If this prince leaves the household-life he will become an all-knowing one.

6. Now I went with my children to the monastery and returned after listening to a sermon.

7. Lad, you who wish to get a thing that cannot be obtained, are a fool.

8. Asked by the monk whether there is a forest-dwelling of the monks,* the devotee replied "yes, Reverend Sir."

9. The minister accepted the words of the king, saying: "Yes, O Lord," and departed from the palace.

10. The millionaire, Ānanda, assembled his relations once a fortnight and admonished his son in their presence.

11. A one-eyed man protects his only eye with the utmost care; in the same way you must safeguard your virtues.

12. The deity came to the place where the Buddha was, saluted Him, and asked Him a question.

New Words

Accepted = paṭigrahi. *v.*

Admonishes = anusāsi.
v.

All-knowing = sabhaññū.
adj.

Asks = pucchati. *v.*

Asked = puṭṭha; pu-
chita. *p.p.*

Assembles = sannipādeti.
v. causative.

Assembled = samāgata;
sannipatita. *p.p.*

*In Pali this interrogative clause should be rendered as a simple question ending with *isi*.

<i>But</i> = tathā pi. <i>in</i> .	<i>One-eyed</i> = ekakkhika. <i>adj.</i>
<i>Cause</i> = hetu. <i>m.</i> mūla. <i>n.</i>	<i>Palace</i> = rājabhavana. <i>n.</i>
<i>Child</i> = dāra. <i>m.</i>	<i>People</i> = jana ; manussa. <i>m.</i>
<i>Departs</i> = apagacchati. <i>v.</i>	<i>Presence</i> = abhimukha. <i>n.</i>
<i>Devotee</i> = upāsaka. <i>m.</i>	<i>Prince</i> = rājakumāra. <i>m.</i>
<i>Falls down</i> = patati. <i>v.</i>	<i>Question</i> = pañha. 3.
<i>Forest-dwelling</i> = arañña- vihāra. <i>m.</i>	<i>Replied</i> = paccassosi ; paccuttaram adāsi. <i>v.</i>
<i>Glad</i> = sumana ; tuṭṭha. <i>adj.</i>	<i>Safeguards</i> = rakkhati. <i>v.</i>
<i>Lad</i> = māṇavaka. <i>m.</i>	<i>Salutes</i> = abhivādeti. <i>v.</i>
<i>Leaves the household-life</i> = (anagāriyaṃ) pab- ajati	<i>Saying</i> = bhāsita. <i>ger.</i>
<i>Listening</i> = savaṇa. (<i>ger.</i>) <i>n.</i>	<i>Saying</i> = kathenta. <i>pr. p.</i>
<i>Once a fortnight</i> = anvad- dhamāsaṃ. <i>ad.</i>	<i>That cannot be obtained</i> = alabbhaneyya. <i>pt. p.</i>
	<i>Utmost care</i> = adhikata- russāha. * <i>m.</i>
	<i>Wishes</i> = icchati. <i>v.</i>

Disjoin the Sandhis in the following words:—

Pañc' indriyāni	Tātāti
Sattuttamo	Saddhīdha
Suriyodayo	Migīva
Dhammānussati	Handāhaṃ
Atrāhaṃ	Tato' haṃ
Yān' imāni	Hatacakkhu' smi
Tāvad' eva	N' eva tāvāhaṃ
Cattāro' me	Sammad' akkhāto
	Yvāhaṃ

* There is no word in Pali exactly corresponding to "care."

Join the following words in suitable ways :—

Tattha + ahaṇ	Tathā + eva
Tassa + upari	Vutti + assa
Ajja + eva	Du + aṅgulaṇ
Tadā + api	Atha kho + etaṇ
Vasalo + iti	Tāni + ahaṇ
Avijjā + ogho	Na + udeti
Mūlho + asi	

2. Consonant-Sandhi

13. A consonant after a vowel is generally reduplicated. An aspirate is reduplicated by an unaspirate, and an unaspirate by itself.

Examples

Rūpa + khando =	<i>rūpakkhandho</i>
Du + karaṇ =	<i>dukkaraṇ</i>
Anu + gaho =	<i>anuggaho</i>
Pari + cajati =	<i>pariccajati</i>
Seta + chattaṇ =	<i>setacchattaṇ</i>
Tatra + t̥hito =	<i>tarat̥thito</i>
Paṭhama + jhānaṇ =	<i>paṭhamajjhānaṇ</i>
Vi + ñāṇaṇ =	<i>viññāṇaṇ</i>
Upa + davo =	<i>upaddavo</i>
Ni + dhano =	<i>niddhano</i>
Su + patiṭṭhito =	<i>suppatiṭṭhito</i>
Ni + phalaṇ =	<i>nippalaṇ</i>
Du + bhikkhaṇ =	<i>dubbhikkhaṇ</i>
Ni + malo =	<i>nimmalo</i>
Appa + suto =	<i>appassuto</i>

14. A long vowel before a reduplicated consonant is often shortened.

Parā + kamo = *parakkamo*

Ā + khāto = *akkhāto*

Taṇhā + khayō = *taṇhakkhayō*

Mahā + phalaṇ = *mahapphalaṇ*

Ā + sādo = *assādo*

The exceptions to this rule are :

Vedanā + khandho = *vedanākkhandho*

Yathā + kamaṇ = *yathākkamaṇ*

Paññā + khandho = *paññākkhandho*

15. A vowel before a consonant is sometimes lengthened and sometimes shortened for the sake of prosody.

Lengthened

Khanti + paramaṇ = *khantī paramaṇ*

Jāyati + soko = *jāyatī soko*

Maññati + bālo = *maññatī bālo*

Nibbattati + dukkhaṇ = *nibbattatī dukkhaṇ*

Shortened

Bhovādi + nāma so hoti = " *bhovādi nāma so hoti.* "

Yiṭṭhaṇ vā + hutaṇ vā + loke = " *yiṭṭhaṇ va hutaṇ va loke.* "

Buddhe yadi vā + sāvake = " *Buddhe yadi va sāvake.* "

16. O in " so " and " eso " before a consonant is sometimes changed into " a. "

Eso + dhammo = *esa dhammo*

So + muni = *sa muni*

So + sīlavā = *sa sīlavā*

Eso + patto = *esa patto*

Eso + idāni = *esa 'dāni*

Exercise 3.

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. Manussā āyukkhayena kammakkhayena puññak-
khayena ca maranti.

2. Sumedha-tāpaso paṭhamajjhānaṃ dutiyajjhānaṃ
ca nibbattesi.

3. Nimmalassa silassa pālanāṃ mahapphalaṃ mahā-
nisaṃsaṃ hoti.

4. “Pemato jāyatī soko ;
Pemato jāyatī bhayaṃ ;
Pemato vippamuttassa
Natthi soko ; kuto bhayaṃ ?” *Dhp.* 213.

5. Bhagavatā taṇhakkhayāya dhammo desito hoti.

6. “Upakkiliṭṭhassa, Visākhē, kāyassa upakkamena
pariyodapanā hoti.” *A. i.*, 208.

7. “Yo ca tulaṃ’ va paggayha
Varam ādāya paṇḍito
Pāpāni parivajjeti,
Sa munī ; tena so muni.” *Dhp.* 269.

8. “Na hi verena verāni
Sammantī’ dha kudācanaṃ ;
Averena ca sammanti.
Esa dhammo sanantano.” *Dhp.* 5.

9. Adhirājā Dhammāsoko Devānampiyatissassa Laṇ-
kissarassa bahū paṇṇākāre pesetvā puna pi rajjābhi-
sekaṃ kāresi.

10. “Yamhi jhānaṃ ca paññā ca
Sa ve nibbāṇa-santike.” *Dhp.* 372.

- II. "Sabbe saṅkhārā aniccā'ti
 Yadā paññāya passati,
 Atha nibbindatī dukkhe ;
 Esa maggo visuddhiyā." *Dhp.* 277.

New Words

- | | |
|---|--|
| <i>Anicca</i> = impermanent.
<i>adj.</i> | <i>Puññakkhaya</i> = exhaus-
tion of merit. <i>m.</i> |
| <i>Avera</i> = benevolence ;
friendliness. <i>m.</i> | <i>Pema</i> = love. <i>m. n.</i> |
| <i>Upakkama</i> = means ; ex-
pedient <i>m.</i> | <i>Pesetvā</i> = having sent.
<i>abs.</i> |
| <i>Upakkiliṭṭha</i> = dirty. <i>p.p.</i> | <i>Bhaya</i> = fear. <i>n.</i> |
| <i>Kammakkhaya</i> = exhaus-
tion of karma. <i>m.</i> | <i>Mahapphala</i> = bringing
great results. <i>adj.</i> |
| <i>Kudācanam</i> = sometimes
(<i>Na kudācanam</i> =
never). <i>in.</i> | <i>Mahānisaṃsa</i> = greatly
beneficial. <i>adj.</i> |
| <i>Jāyati</i> + arises. <i>v.</i> | <i>Rajjābhiseka</i> = corona-
tion of a king ; appoint-
ment to the kingship.
<i>m.</i> |
| <i>Jhāna</i> = trance ; medita-
tion. <i>n.</i> | <i>Vara</i> = noble. <i>adj.</i> |
| <i>Tāpasa</i> = hermit. <i>m.</i> | <i>Vippamutta</i> = released.
<i>p.p.</i> |
| <i>Nibbatteti</i> = produces. <i>v.</i> | <i>Visuddhi</i> = purity (from
the passions). <i>f.</i> |
| <i>Nibbāṇa</i> = the summum
bonum of the Bud-
dhists. <i>n.</i> | <i>Vera</i> = enmity. <i>n.</i> |
| <i>Nibbindati</i> = becomes
disgusted. (<i>with locative</i>). | <i>Sanantana</i> = ancient.
<i>adj.</i> |
| <i>Paññākāra</i> = present. <i>m.</i> | <i>Sammati</i> = calms itself ;
appeases. <i>v.</i> |
| <i>Pariyodapanā</i> = clean-
sing ; purification. <i>f.</i> | <i>Saṅkhāra</i> = aggregation ;
component (thing) ;
matter ; phenomenon.
<i>m.</i> |
| <i>Parivajjeti</i> = avoids ; re-
moves. <i>v.</i> | |
| <i>Pālana</i> = protection ;
observation. <i>ger.</i> | |

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS SUITED

1. Gods disappear from heaven by the exhaustion of merit and of age (life).
2. The hermits who dwell in forests strive to obtain the third and the fourth trances.
3. This ignorant person is not able to attain nirvāṇa.
4. The Buddha has preached that the aggregate of form is impermanent like a mass of foam.
5. Bimbisāra, the king of Magadha provided white umbrellas for the Buddha and His disciples when they went towards Vesālī.
6. The persons who have observed the precepts without any breach will be born in heaven and will obtain immense happiness.
7. It is very difficult for* a wicked person to do benevolent actions.
8. Kings are not able to avoid famines in their own countries.
9. People give alms and do other meritorious deeds in order to obtain great results in future.
10. A dirty cloth must be cleansed by washing again and again.
11. Enmity is never removed by enmity ; it may be removed by a benevolent action.
12. Love is the root of sorrow and fear ; he who has removed love has removed sorrow and fear.

*In Pali use the instrumental, with the infinitive for "to do."

New Words

<i>Action</i> = kamma. <i>n.</i>	<i>Must be cleansed</i> = pariyo-
<i>Aggregate</i> = khanda. <i>m.</i>	dapetabba. <i>pt. p.</i>
<i>Benevolent</i> = mettāsaha-	<i>Own</i> = saka. <i>adj.</i>
gata. <i>adj.</i>	<i>Provides</i> = sampādeti. <i>v.</i>
<i>Breach</i> = bhedana. <i>ger.</i>	<i>Removed</i> = apanīta. <i>p. p.</i>
<i>Country</i> = raṭṭha. <i>n.</i>	<i>Strives</i> = ussahati. <i>v.</i>
<i>Disciple</i> = sāvakā. <i>m.</i>	<i>To attain</i> = paṭiladdhuṃ.
<i>Foam</i> = pheṇa. <i>n.</i>	<i>inf.</i>
<i>Future</i> = anāgata. <i>m.</i>	<i>To avoid</i> = nivāretuṃ.
<i>Happiness</i> = sukha. <i>n.</i>	<i>inf.</i>
<i>Ignorant</i> = appassuta.	<i>To obtain</i> = laddhuṃ. <i>inf.</i>
<i>adj.</i>	<i>Very difficult</i> = atiduk-
<i>Immense</i> = atimahanta.	kara. <i>adj.</i>
<i>adj.</i>	<i>Wicked person</i> = asap-
<i>Meritorious deed</i> = kusala ;	purisa. <i>m.</i>
puññakamma. <i>n.</i>	

Join the following words :—

Bahu + suto	Puggalā + dhammadaṣā
So + yāti	Sammā + padhānaṃ
Du + karaṇ	Pañca + khandhā
Mahā + dhano	Su + paṭividdho

Disjoin the following words :—

Paggharati	Mahabbalo
Mahabbhayaṇ	Viññāṇakkhandho
Sappuriso	Appaṭipuggalo
Assāso	Paggaṇhāti

3. Niggahīta—Sandhi

17. *ṇ* before a vagga-consonant may, sometimes, be transformed to the nasal or the fifth letter of the group to which that consonant belongs.

Dīpaṇ + karo = Dīpaṇkaro

Raṇaṇ + jaho = *raṇaṇjaho*
 Saṇ + ṭhānaṇ = *saṇṭhānaṇ*
 Taṇ + dhaṇaṇ = *tandhanaṇ*
 Taṇ + phalaṇ = *tamphalaṇ*
 Sayaṇ + jāto = *sayaṇjāto*
 Amataṇ + dado = *amatandado*
 Evaṇ + me sutaṇ = *evam me sutam*

18. ṇ before l is sometimes transformed to ṇ̄.

Saṇ + lahuḷo = *sallahuko*
 Puṇ + liṅgaṇ = *pulliṅgaṇ*
 Saṇ + lāpo = *sallāpo*
 Paṭisaṇ + līno = *paṭisallīno*

19. ṇ before e or h is sometimes changed to ṇ̄; ṇ̄ before e is reduplicated.

Paccattaṇ + eva = *paccattaṇ̄-ṇ̄-eva*
 Taṇ + hi tassa = *taṇ̄ hi tassa*
 Evaṇ + hi vo = *evaṇ̄ hi vo*
 Taṇ + khaṇaṇ + eva = *taṇ̄khaṇaṇ̄-ṇ̄-eva*

20. ṇ followed by y combines with y to form ṇ̄ṇ̄.

Saṇ + yogo = *saṇ̄ṇ̄ogo*
 Yaṇ + yad eva = *yaṇ̄ṇ̄ad eva*
 Saṇ + yojanaṇ = *saṇ̄ṇ̄ojanaṇ*
 Ānantarikaṇ + yam āhu = *ānantarikaṇ̄ṇ̄am āhu*

21. ṇ followed by a vowel sometimes becomes m or d.

Taṇ + ahaṇ = *tam aham*
 Etaṇ + avoca = *etad avoca*
 Kiṇ + etaṇ = *kim etam*

Taṇ + atthaṇ = *taṃ atthaṃ* ; *tad atthaṃ*

Taṇ + anattā = *tad anattā*

Yaṇ + idaṇ = *yad idaṃ* ; *yam idaṃ*

22. ṇ followed by a vowel or a consonant is sometimes elided ; then the vowel in some cases is lengthened.

Tāsaṇ + ahaṇ = *tāsāhaṃ*

Evaṇ + ahaṇ = *evāhaṃ*

Vidūnaṇ + aggaṇ = *vidūnaggaṃ*

Buddhānaṇ + sāsaṇaṇ = *Buddhāna sāsaṇaṃ*

Adāsiṇ + ahaṇ = *adāsāhaṃ*

Ariyasaccānaṇ + dassanaṇ = *ariyasaccāna dassanaṃ*

23. A vowel after ṇ is sometimes elided ; then ṇ undergoes the change stated in §17 in most instances.

Abhinanduṇ + iti = *abhinandun 'ti*

Cakkaṇ + iva = *cakkaṃ 'va*

Halāṇ + idāni = *halan 'dāni*

Tvaṇ + asi = *tvaṃ 'si*

Idaṇ + api = *idam pi*.

Uttariṇ + api = *uttarim pi*

24. ṇ, is sometimes inserted before a vowel or a consonant.

Chakku + udapādi = *cakkhūṃ udapādi*

Aṇu + thūlāni = *aṇum-thūlāni*

Manopubba + gamā = *manopubbaṅgamā*

Yāva c 'idha = *yāvañc 'idha*

Ava + siro = *avaṃsiro*

Exercise 4.

TRANSLATE INTO ENGLISH

POINTING OUT THE SANDHIS

1. "Tassa attano ca tāsañ ca devatānaṃ sīlañ ca sutañ ca cagañ ca paññañ ca anussarato cittaṃ pasīdati." *A. i, 210.*

2. "Tasmā saññamay 'attānaṃ
Assaṃ bhaddaṃ va vāṇijo." *Dhp. 380.*

3. "Karomi tuyhaṃ vacanaṃ ;
Tvaṃ 'si ācariyo mama." *Dh. A. i, 32.*

4. "Anussaretha Sambuddhaṃ,
Bhayaṃ tumhāka no siyā." *S. i, 120.*

5. "Evā 'haṃ cintayitvāna
Nekakoṭṭisataṃ dhanaṃ
Nāthānāthānaṃ datvāna
Himavantam upāgamiṃ." *Bv.*

6. "Dāyako dānapāṭi yaññad eva parisāṃ upasaṅkamati . . . visārado 'va upasaṅkamati." *A. iii, 39.*

7. "Aññāya ca pañāhaṃ samanānaṃ Sakyaputtiya-
naṃ dhammaṃ evāhaṃ tasmā dhammavinayā apak-
kanto." *A. i, 185.*

8. "Tena hi, gahapati, taññ ev 'ettha paṭipucchis-
sāmi."

9. "Taṇ hi tassa sakaṃ hoti,
Taṇ ca ādāya gacchati." *S. i, 93.*

10. "Imāni cattāri ariyasaccāni 'ti, bhikkhave, . . .
yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ. *A. i, 177.*

11. Taṇhaṅkaro, Medhaṅkaro, Saraṇaṅkaro, Dīpaṅ-
karo ti cattāro Buddhā ekasmiññ eva kappe uppajjinsu.

12. "Idam avoca Bhagavā ; attamanā te bhikkhū
Bhagavato bhāsitaṃ abhinandun ti." *In many suttas.*

New Words

Aññāya = having understood. *abs.*

Attamana = glad. *adj.*

Anātha = helpless. *adj.*

Anussarati = remembers. *v.*

Anussaranta = remembering. *pr. p.*

Apakkanta = gone away. *p. p.*

Abhinandati = rejoices. *v.*

Ariyasacca = noble truth. *n.*

Ācariya = teacher. *m.*

Kappa = an aeon. *m.*

Cāga = charity. *m.*

Cintayitvā = having thought. *abs.*

Dānapati = liberal donor ; philanthropist. *m.*

Dāyaka = donor. *m.*

Dhamma-vinaya = doctrine and discipline. *m.*

Nātha = lord. *m. able. adj.*

Niraya = hell. *m.*

Neka-kotīsata = counted by many crores. *adj.*

Paticca = on account of (*with acc.*) *in. or abs.*

Patipucchati = asks again. *v.*

Pasidati = becomes clear or glad. *v.*

Bhadra = good. *adj.*

Bhāsita = saying. *n. said. p. p.*

Visārada = unconfused ; bold. *adj.*

Saka = one's own. *adj.*

Sakya-puttiya = belonging to the sons of Sākyas. *adj.*

Saññamayati = restrains ; trains oneself. *v.*

Samāṇa = monk. *m.*

TRANSLATE INTO PALI

FORMING SANDHIS WHERE IT IS POSSIBLE

1. A virtuous man comes to an assembly without any fear. This is one of the results he has obtained through his virtue.

2. Having thought thus I distributed alms among 200 beggars.

3. Then I asked him again the same thing ; he answered in another way.

4. At the end of the discourse of the Ven. Sāriputta, the bhikkhus expressed their approval of his words.

5. If you always keep in mind the virtues of the Buddha, you will not fall into wicked thoughts.

6. The actions of the man, good or bad, will follow him to the other world as a wheel follows the feet of the oxen that are yoked to a cart.

7. The Buddha's admonition to us is that we must cleanse our minds from all sins.

8. One's mind becomes gladdened when one thinks about the virtues of the deities by which they are born in that state.

9. He has taken refuge in the Buddha, dhamma, and saṅgha.

10. The man fell head-downward into a pit.

11. The Elder preached a long sermon to the assembly and further admonished them.

12. The liberal donor was not afraid of falling feet-upwards in a pit of glowing charcoal.

New Words

(Action) good and bad =	Cleanses = parisodheti. <i>v.</i>
kusalākusala (-kam-	Discourse = desanā. <i>f.</i>
ma). <i>n.</i>	Distributes = bhājeti ;
Approval = anumati. <i>f.</i>	vissajjeti. <i>v.</i>
Admonition = anusāsana ;	Expresses = pakāseti. <i>v.</i>
sāsana. <i>n.</i>	Expresses approval =
Assembly = sabhā. <i>f.</i>	abhinandati. <i>v.</i>
Becomes gladdened = pa-	Further = uttarim (pi).
sīdati. <i>v.</i>	ad.
Born = nibbatta. <i>p.p.</i>	Glowing = jalita. <i>p.p.</i>
Charcoal = aṅgāra. <i>m.</i>	

<i>In another way</i> = añña- thā. <i>ad.</i>	<i>Same thing</i> = tad eva.
<i>In that state</i> = tattha. <i>in.</i>	<i>Sermon</i> = sutta. <i>n.</i>
<i>Keeps in mind</i> = manasi karoti. <i>v.</i>	<i>State</i> = attabhāva. <i>m.</i>
<i>Other world</i> = paraloka. <i>m.</i>	<i>Taken refuge</i> = saraṇa- gata. <i>p.p.</i>
<i>Obtained</i> = laddha. <i>p.p.</i>	<i>Thought</i> = cintā. <i>f.</i>
<i>Result</i> = ānisaṃsa; vi- pāka. <i>m.</i>	<i>Wicked</i> = duṭṭha. <i>adj.</i>
	<i>Yoked</i> = yojita; baddha. <i>p.p.</i>

Mixed Sandhi

25. When *i* before a dissimilar vowel is changed to *y* (according to the rule §10), that *y*, together with the preceding consonant, undergoes several changes.

I. *ty* becomes *cc*

Iti + evaṇ = ity + evaṇ = *iccevaṇ*
 Ati + antaṇ = aty + antaṇ = *accantaṇ*
 Jāti + andho = jāty + andho = *jaccandho*
 Iti + ādi = ity + ādi = *iccādi*
 Pati + ayo = paty + ayo = *paccayo*

II. *dy* becomes *jj*

Yadi + evaṇ = yady + evaṇ = *yajjevaṇ*
 Nadi + ā = nady + ā = *najjā*

III. *dhy* becomes *jjh*

Adhi + agamā = adhy + agamā = *ajjhagamā*
 Adhi + okāso = adhy + okāso = *ajjhokāso*
 Bodhi + aṅgā = bodhy + aṅgā = *bojjhaṅgā*

IV. **bhy** becomes **bbh**

Abhi + uggacchati = abhy + uggacchati = *abbhuggacchati*

Abhi + okāso = abhy + okāso = *abbhokāso*

Abhi + ācikkhanāṇ = abhy + ācikkhanāṇ = *abbhācikkhanāṇ*

V. **py** becomes **pp**

Api + ekacce = apy + ekacce = *appekacce*

Api + ekadā = apy + ekadā = *appekadā*

A few masculine nouns, ending in **a**, are differently declined from “**nara**.” Two of them are very frequently used.

26. Declension of **Atta** = Self

	SINGULAR	PLURAL
Nom.	Attā	Attāno
Acc.	Attānaṇ ; attañ	Attāno
Ins.	Attanā ; attena	Attanebhi ; attanehi
Dat.	} Attano	Attānaṇ
Gen.		
Abl.	Attanā	Attanebhi ; attanehi
Loc.	Attani	Attanesu
Voc.	Atta ; attā	Attāno

27. Declension of **Rāja** = King

	SINGULAR	PLURAL
Nom.	Rājā	Rājāno
Acc.	Rājānaṇ ; rājaṇ	Rājāno
Ins.	Raññā ; rājena	Rājūbhi ; rājūhi ; rājebhi ; rājehi
Dat.	} Rañño ; rājino	Raññaṇ ; rājūnaṇ rājānaṇ
Gen.		

<i>Abl.</i>	Rañña ; rājamhā ; rājasma	Rājūbhi ; rājūhi ; rājebhi ; rājehi
<i>Loc.</i>	Raññe ; rājini ; rājamhi ; rājasmiṇ	Rājusu ; rājesu
<i>Voc.</i>	Rāja ; rājā	Rājāno

Exercise 5.

TRANSLATE INTO ENGLISH

1. Rājā nagare caranto dhammaṇ desentam ekaṇ tāpasam passi.

2. Dhammaṇ suṇantā bahū manussā rājini āgacchante tam eva olokesuṇ.

3. Rājūsu attano attano raṭṭhesu carantesu bahū-sevakā setacchattādīni gahetvā te anugacchanti.

4. Rājāno attānaṇ kumāre sake sake rajje patiṭṭhāpetum icchantā tesāṇ nānāsippāni sikkhāpenti.

5. Dutthagāmanī-rañño Sālikumāro nāma eko' va putto ahosi. So attano pitusantakaṇ rajjaṇ labhituṇ na icchi.

6. So rājā Eḷāraṇ Damiḷarājānaṇ māretvā Buddha-sāsaṇaṇ saṅgaṇhanto mahantāni cetiyāni bahū vihāre ca kāresi.

7. " Iccevam accanta-namassanīyaṇ
Namassamāno ratanattayaṇ yaṇ
Puññābhisandaṇ vipulaṇ alatthaṇ,
Tass' ānubhāvena hatantarāyo." *Samp.* i, 1.

8. " Ath' assa upaparikkhato etad ahosi: paccan-timesu kho janapadesu sāsaṇaṇ suppatiṭṭhitaṇ bha-vissatī ti." *Samp.* i, 63.

9. " Setṭhī kampamāno dhanasokena satīṇ paccupaṭ-ṭhāpetum asakkonto tatth' eva pati." *J. Illisa.*

10. " Ekacco puggalo nice kule paccājāto hoti . . .
so ca hoti . . . bāvābādho kāṇo vā kuṇi vā." *A.* ii, 85.

New Words

- Accanta-namassanīya* = *Paccupaṭṭhāpetum* = to
most worshipful. *adj.* retain or regain. *inf.*
- Alattha* = (he) got. *v.* *Pitusantaka* = belonging
to father ; paternal. *adj.*
- Asakkonta* = unable. *pr.p.* *Patitṭhāpeti* = establishes. *v.*
- Ādi* = beginning. *m.* ; *et* *Bavhābādha* = much ail-
cetera ; and so on. *n.* ing ; sickly. *adj.*
- Ānubhāva* = power. *m.* *Buddhasāsana* = Buddhism.
n.
- Upaparikkhanta* = ex-
amining ; enquiring. *v.*
pr.p. *Ratanattaya* = three pre-
cious objects, the Bud-
dha, Dhamma, and His
Order. *n.*
- Ekacca* = some. *adj.* *Vipula* = great ; immense.
adj.
- Kampamāna* = trembling.
pr.p. *Sangānhanta* = entertain-
ing ; supporting. *pr.p.*
- Kāṇa* = blind (in one eye).
adj. *Ṣaṇṇanta* = hearing. *pr.p.*
- Kuṇi* = crooked-handed ;
having a paralysed arm.
adj. *Suppatitṭhita* = well estab-
lished. *p.p.*
- Janapada* = country ;
territory. *m.* *Sikkhāpeti* = teaches. *v.*
- Damiḷa-rāja* = Tamil king.
m. *Setacchatta* = white para-
sol. *n.*
- Desenta* = preaching. *pr.p.* *Sevaka* = attendant ; ser-
vant. *m.*
- Namassamāna* = worship-
ping. *pr.p.* *Soka* = sorrow. *m.*
- Nānāsiṅga* = various arts.
n. *Hatantarāya* = having
avoided the danger or
removed the obstacles.
adj.
- Paccantima* = remote. *adj.*
- Paccājāta* = reborn. *adj.*

TRANSLATE INTO PALI

1. The great pagoda, Ruvanveli, at Anurādhapura was built by King Duṭṭhagāmaṇī.
2. King George V sent his son, Prince Edward, to Ceylon and other countries.
3. When Devānampiya-Tissa was reigning in Ceylon, Emperor Asoka's son, Mahinda, came to Ceylon and established Buddhism here.
4. There are many shrines and monasteries built by the command of the kings.
5. The Buddha spent only a few months at the monastery built by His own relations in Kapilavatthu.
6. King Dharmāsoka knew that Buddhism would be well established in remote countries in the future.*
7. Many kings assemble to see the coronation of their lord, the Emperor.
8. All kings like to place their own sons on their respective thrones after their death.
9. Many attendants follow a king when he is travelling in his own kingdom, inspecting towns and villages there.
10. People, who were listening to the Dhamma, stood up when the king arrived there, to show their respect to him.

*This is a complex sentence with a noun-clause. A noun-clause is connected to a sentence through the help of the particle *iti*. The 8th sentence in the first part of this exercise is an example for this.

New Words

After (their) death = ac-
cayena

Arrived = sampatta: *p.p.*

Assembles = sannipatati.
v.

Built = kārita. *p.p. causative.*

Command = āpā. *f.*

Emperor = adhirāja. *m.*

Few = appaka; kati-
paya.* *adj.*

Inspecting = upaparik-
khanta. *pr. p.*

Knew that . . . = iti jāni
or aññāsi

Only = eva. *in.*

Pagoda = cetiya. *n.*

Reigning = rajjaṇ anu-
sāsenta or kārenta. *pr.*
p.

Respect = gāraṇa. *m.*

Spent (time) = vītina-
mesi. *v.*

Stood up = uṭṭhahi. *v.*

Their respective = attano
attano. *poss. sing.*

Throne = sīhāsana. *n.*

To place = ṭhapetuṇ. *inf.*

To see = passituṇ. *inf.*

To show = dassetuṇ. *inf.*

Town = nagara. *n.*

Travelling = cārikaṇ ca-
ranta. *pr. p.*

28. Declension of Mano-Group

MANA = mind

Masculine

	SINGULAR	PLURAL
<i>Nom.</i>	Mano	Manā
<i>Acc.</i>	Manañ	Mane
<i>Ins.</i>	Manasā ; manena	Manebhi ; manehi
<i>Dat.</i>	} Manaso ; manassa	Manānaṇ
<i>Gen.</i>		
<i>Abl.</i>	Manasā ; manā ; manamhā ; manasmā	Manebhi ; manehi
<i>Loc.</i>	Manasi ; mane ; manamhi ; manasmiṇ	Manesu
<i>Voc.</i>	Mana ; manā	Manā

*Appaka is to be used in a collective meaning and the other in distributive.

Similarly declined are :

<i>Tama</i> = darkness	<i>Vaca</i> = word ; saying
<i>Teja</i> = heat ; power	<i>Aya</i> = iron
<i>Tapa</i> = religious austerity	<i>Sara</i> = lake
<i>Ceta</i> = thought	<i>Raja</i> = dust
<i>Yasa</i> = fame ; glory	<i>Vāsa</i> = cloth
<i>Paya</i> = milk ; water	<i>Sira</i> = head
<i>Vaya</i> = age	<i>Ura</i> = breast
<i>Thāma</i> = strength	<i>Oja</i> = splendour
<i>Raha</i> = secret	<i>Chanda</i> = metrics

Nabha = sky

This group has also Neuter forms. The difference of this group with the Masculine or Neuter nouns, of the same ending, is :

(1) In Ablative these have a form ending in **-sā**, in Dative and Genitive a form ending in **-so**, in Locative a form ending in **-si**.

(2) Moreover the nouns of this group take an **o** for their last vowel when they are combined with some other noun or a suffix, *e.g.*,

Tama + *nuda* = *tamounda* (dispelling darkness).

Teja + *dhātu* = *tejodhātu* (the element of heat).

Vaya + *vuddha* = *vayovuddha* (come to old age).

Tapa + *vana* = *tapovana* (ascetics' forest).

Sira + *ruha* = *siroruha* (hair ; growing on the head).

Raha + *gata* = *rahogata* (gone to seclusion or privacy).

Paya + *nidhi* = *payonidhi* (ocean ; deposit of water)

Raja + *rāsi* = *rajaorāsi* (a heap or cloud of dust).

Aya + *patta* = *ayopatta* (iron bowl).

Sara + *ruha* = *saroruha* (lotus ; grown or risen in a lake).

39. Declension of a Masculine Noun Ending in O.

GO == CATTLE

	SINGULAR	PLURAL
<i>Nom.</i> } Go ; gavo		Gāvo
<i>Voc.</i> }		
<i>Acc.</i>	Gāvaṇ ; gavaṇ ; gāvuṇ	Gāvo
<i>Ins.</i>	Gāvena ; gavena	Gobhi ; gohi ; gāvehi ; gavehi
<i>Dat.</i> }		Gavaṇ ; gunnaṇ ; gonṇ
<i>Gen.</i> }		
<i>Abl.</i>	Gāvā ; gavā ; gāvam- hā ; gavamhā ; gā- vasmā ; gavasmā	Gobhi ; gohi ; gāvehi ; gavehi
<i>Loc.</i>	Gāve ; gave ; gāvam- hi ; gavamhi ; gāvas- miṇ ; gavasmiṇ	Gāvesu ; gavesu ; gosu

This is used for cattle in common though this is in the Masculine. There are no other nouns similar to this.

Exercise 6.

TRANSLATE INTO ENGLISH

AND POINT OUT THE NOUNS BELONGING TO THE
MANO-GROUP

1. Dvīhi vāpijehi yācito Bhagavā attano sisato muṭ-
ṭhimatte siroruhe tesāṇ adāsi.
2. Te Bhagavantaṇ sirasā namassitvā te siroruhe
attano nagaraṇ netvā saroruhādīhi pūjesuṇ.
3. " Ekūnatīṇso vayasā
Bodhisatto 'bhinikkhami.

Pañcatinso 'tha vayasā
Bimbisāram upāgami."—*Mhv.*

4. Gunnañ ce taramānānañ
Ujuñ gacchati puñgavo,
Sabbā tā uju gacchanti."—*A. ii, 76.*

5. Iddhimā tapodhano payonidhim pi sosetuñ
samattho hoti.

6. Mahānirayo pana ayopākārena parikkhitto, ayo-
pidhānena pihito; tassa ayomayā bhūmi tejasā jalitā
hoti.

7. Sākaṭikā gunnañ tiṇaṇ udakañ ca datvā te saka-
ṭesu yojetvā sakaṭe pājentā Bārāṇasiñ gacchanti.

8. "Manasā ce paduṭṭhena
Bhāsati vā karoti vā
Tato nañ dukkham anveti
Cakkañ va vahato padañ."—*Dhp. i.*

9. Manussā gavamhā payaṇ, payasā dadhiñ,
dadhimhā sappiṇ ca labhanti.

10. So mettāsahagatena cetasā ekaṇ disaṇ pharitvā
viharati; tathā dutiyaṇ; tathā tatiyaṇ.

11. Bhagavati cetopasādena bahavo janā mahantaṇ
dibbasampattiñ labhiṇsu.

12. Bhagavā nabhasā Laṅkāḍīpam āgamma yak-
khasamāgamassa upari nabhasi nisīditvā dhammadesa-
nāya te dāmesi.

13. "Ayasā 'va malaṇ samuṭṭhitaṇ
Tat 'uṭṭhāya tam eva khādati."—*Dhp. 240.*

14. Vacasā kataṇ kammañ vācasikaṇ, manasā kataṇ
kammañ mānasikaṇ nāma hoti.

15. "Yasoladdhā kho pan'amhākaṇ bhogā."—*D. i, 118.*

New Words

- Abhinikkhami* = left the household life. *v.*
Iddhimantu = possessed of supernatural power. *adj.*
Uju = straight. *adj.*
Uṭṭhāya = having risen (from the seat). *abs.*
Upāgami = approached. *v.*
Cetopasāda = gratification. *m.*
Tapodhana = monk (*lit.* one rich in asceticism). *m.*
Taramāna = crossing a stream. *pr.p.*
Damesi = subdued. *v.*
Dibbasampatti = heavenly bliss. *f.*
Dhammadesanā = religious discourse. *f.*
Namassitvā = having bowed down. *abs.*
Netvā = having carried. *abs.*
Paduṭṭha = corrupt. *p.p.*
Parikkhitta = surrounded by. *p.p.*
Pākāru = rampart. *m.*
Pājenta = driving. *pr.p.*
Pidhāna = lid. *n.*
Pihita = shut. *p.p.*
Puṁgava = the chief bull. *m.* (*stem.* *puṁ* + *go*).
Pharivā = having suffused. *abs.*
Bhoga = property. *m.*
Mala = rust ; dirt. *n.*
Mahāniraya = great hell. *m.*
Mānasika = born of the mind ; mental. *adj.*
Muṭṭhimatta = a handful ; (amount that a fist can hold). *adj.*
Yasoladdha = got through fame. *adj.*
Yācita = asked ; begged. *p.p.*
Yāti = goes. *v.*
Yojetvā = having yoked. *abs.*
*Vahanta** = bearer. *pr.p.*
Vācasika = done through speech ; verbal. *adj.*
Viharati = dwells. *v.*
Samattha = able. *adj.*
Samāgama = assembly. *m.*
Sākaṭika = carter. *m.*
Sīsa = head. *n.*
Sosetum = to dry. *inf.*

* *Vahato* in this exercise must be translated : of the ox who drags the cart. For declension of *vahanta* see §51, First Book.

TRANSLATE INTO PALI

1. Flying through the air the birds go wherever they want.
2. The monk dwells in a cave suffusing the whole world with his benevolent mind.
3. The cattle, who help us in ploughing our fields and supply us with milk and ghee, should not be killed by us.
4. Two caravan leaders of Ukkala, having seen the Exalted One sitting in a forest, offered Him some food and received some hair-relics from Him.
5. They carried those relics to their own country, erected a shrine over them, and made daily offerings of lotuses and other flowers to the shrine.
6. The swan is able to drink the milk separating it from the water.
7. Many people in that country, having seen the shrine built by the merchants, came there to pay their homage.
8. There are many iron bridges made over the streams in Ceylon and other countries.
9. Millionaires keep their wealth in iron safes in order to protect it from the thieves.
10. The traveller, fatigued by the heat of the sun, came to a lake, bathed there, and went on with some lotuses in his hand.
11. Prince Siddhārtha became a monk at the age of 29, and became enlightened when he was 35 years old.
12. The monk having taken a bowl made of iron walks through the path which is full of dust and is heated by the sun.

13. To-day many well-to-do persons fly through the air wherever they like, as some persons, possessed of supernatural power, did in olden days.

14. The Hindoos treat their cattle well and abstain from eating their flesh.

15. People perform good or bad actions with body speech and mind.

New Words

Abstains = viramati ; apagacchati.

Caravan leader = satthavāha. *m.*

Daily = patidinaṇ. *ad.*,
devasika. *adj.*

Drinks = pivati. *v.*

Enlightened = buddha.
p.p.

Erected = kāresi. *v.*

Fatigued = kilanta. *p.p.*

Flesh = maṅsa. *n.*

Full of dust = rajokiṇṇa.
adj.

Hair-relic = kesadhātu. *f.*

Heat of the sun = ātapa.
m.

Heated = tatta. *p.p.*

Helps = upatthambheti.
v.

In olden days = purā. *in.*

Iron safe = ayopeḷā. *f.*

Offered = adāsi. *v.*

Performs = karoti ; sam-
pādeti. *v.*

Ploughing = kasana. *ger.*

Received = labhi. *v.*

Separating = visuṇ ka-
ronta. *pr.p.*

Should be killed = māre-
tabba. *pt. p.*

Supplies with = sampā-
deti. *v.*

Stream = sota. *m.*

Swan = haṅsa. *m.*

To protect = rakkhituṇ.
inf.

To pay homage = gāra-
vaṇ dassetuṇ.

Traveller = pathika. *m.*

Through the air = nab-
hasā.

Treats = saṅgaphāti ;
sakkaroti. *v.*

Wanted = icchita. *p.p.*

Well-to-do = sukhita ;
dhanavantu. *adj.*

Wherever = yattha kat-
thaci. *in.*

Whole = sakala. *adj.*

COMPOUND NOUNS

SAMĀSA

40. When two or more nouns are combined together to form a grammatical unit it is called a **Samāsa** (compound).

Some compounds have an indeclinable as their first member. A few compounds are made up entirely of indeclinables.

There are six kinds of compounds :

- (1) *Kammadhāraya* = Adjectival Compound (where an adjective and a substantive is combined).
- (2) *Digu* = Numeral Determinative (numeral + substantive).
- (3) *Tappurisa* = Dependent Determinative (substantive + substantive).
- (4) *Dvanda* = Copulative or Aggregative (two or more nouns).
- (5) *Avyayībhāva* = Adverbial Compound (where an indeclinable—adverb included—and a substantive is combined).
- (6) *Bahubbīhi* = Relative or Attributive Compound (which bears a signification different from that of the component words).

41. The case-endings of the first member or members of a compound are generally dropped ; only in a few instances they are preserved.

1. KAMMADHĀRAYA

Adjectival Compound

42. The two members of an Adjectival Compound must, in their uncompounded state, be in the same case.

Examples

Nīlaṇ + uppalaṇ = *nīluppalam* (blue water-lily).

Rattaṇ + vatthaṇ = *rattavattham* (red cloth).

Seto + hatthī = *setahatthī* (white elephant).

Nīco + puriso = *nīcapuriso* (a dwarf ; a vulgar man).

Puṇṇā + nadī = *puṇṇanadī* (overflowing river).

Dīgho + maggo = *dīghamaggo* (long path).

43. The qualifying word here is generally placed first ; but in some cases it comes last.

Buddhaghoso + ācariyo = *Buddhaghosācariyo* (the commentator or teacher Buddhaghosa).

Sāriputto + thero = *Sāriputtatthero* (the elder Sāriputta).

Sumedho + paṇḍito = *Sumedhapandito* (wise Sumedha).

Bimbisāro + rājā = *Bimbisārarājā* (King Bimbisāra).

These four last examples may be called " Nouns in Apposition," according to English grammarians.

44. If the descriptive word be in comparison, it comes last in this compound.

Ādicco viya Buddhho = *Buddhādicco* (the sunlike Buddha).

Cando viya mukhaṇ = *mukhacando* (moonlike face).

Siho viya muni = *munīsīho* (lionlike sage).

Nāgo viya Buddhho = *Buddhanāgo* (the elephantlike or noble Buddha).

The words *nāga*, *sīha*, etc. are used to denote superiority or greatness.

45. In Kammadhāraya the adjective “mahanta” becomes “mahā.” If it is followed by a double consonant it becomes “maha.”

Mahanto + muni = *mahāmunī* (great sage).

Mahantī + paṭhavī = *mahāpaṭhavī* (great earth).

Mahantaṇ + bhayaṇ = *mahabbhayaṇ* (great fear).

46. When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine, if the word had been formed from a masculine stem.

Khattiyā + kumārī = *Khattiyakumārī* (princess of the warrior caste).

Brāhmaṇī + kaññā = *Brāhmaṇakaññā* (a Brahmin girl).

Nāgī + māṇavikā = *Nāgamāṇavikā* (maiden of the Nāga tribe).

Dutiyā + panti = *Dutiyapanti* (second line or class).

Note.—When the first feminine form is a proper noun, it does not take the masculine form, *e.g.*,

Nandāpokkharāṇī (Nandā pond).

Nandādevī (Queen Nandā).

47. When the particle “na” (not) is combined to another word, it is replaced by “a” before a

consonant, and by “an” before a vowel. (This is not included, anyhow, in the fifth class of compounds though it has an indeclinable as its member).

Na + manusso = *amanusso* (non-human being).

Na + samaṇo = *assamaṇo* (not a monk.).

Na + ariyo = *anariyo* (ignoble ; low).

Na + iṭṭho = *aniṭṭho* (not agreeable).

Na + kusalaṇ = *akusalaṇ* (sin ; bad action).

2. DIGU-COMPOUNDS

48. When a numeral and a substantive is combined it is called digu. The numeral must be the first member.

The numerals being a kind of adjectives this compound may be included in *kammadhārayā*. But it is separated and given a different name for the convenience of students.

There are two kinds of *Digu* :

(1) *Samāhāra* = collective (which expresses a whole and takes the form of the neuter singular).

(2) *Asamāhāra* = individual, (which does not express a whole, but takes the plural form). Here the objects indicated by the last member are considered individually.

1. Samāhāra-Digu

Dve + aṅguliyo = *dvāṅgulaṇ* (two inches).

Tayo + lokā *tilokaṇ* (three words).

Catasso + disā = *catuddisaṇ* (the four-quarters).

Pañca + silāni = *pañcasīlaṇ* (the five precepts).

Satta + ahāni = *sattahāṇaṇ* (a week).

Sataṇ + yojanāni = *satayojanaṇ* (hundred leagues).

2. Asamāhāra-Diḡu

Tayo + bhavā = *tibhavā* (the three states of existence).
 Pañce + indriyāni = *pañcindriyāni* (the five senses).

Exercise 7.

TRANSLATE INTO ENGLISH
 AND DEFINE THE COMPOUNDS

1. Buddhādicce anudite canda-suriya-satāni pi mokkhamaggaṃ pakāsetuṃ na sakkonti.
2. Mahāpurise mahābodhim upasaṅkamante mahāpaṭhavī mahāravaṃ rāvamānā kampi.
3. Dhammāsoka-mahārājā aneka-sahassee assamaṇe nīharitvā Buddhasāsaṇaṃ nimmalam akāsi.
4. Buddhanāgo Anāthapiṇḍika-mahāseṭṭhinā kārite Jetavana-mahāvihāre ekūnavīsati-vassāni vasi.
5. Sāriputtatthero samāpattisukhena Pippaliguḥayaṃ sattāhaṃ vītināmesi.
6. Buddhaghosācariyo Jambudīpato Sihaḍadīpam āgantvā Anurādhapura Mahāvihāre vasanto tipīṭakapāliyaṃ aṭṭhakthāyo Māgadhabhāsāya likhi.
7. Vaṭṭagāmaṇi-Abhaya-mahārāṇṇo kāle bahavo mahātherā Mātula-janapade Āloka-guḥayaṃ sannipattitvā Buddhavacaṇaṃ tālapaṇṇesu likhiṃsu.
8. Tittiyā rattacandanehi maṇḍapaṃ kārapetvā taṃ niluppalehi chādetvā mahājanassa pāṭihāriyaṃ dassessāmā ti tattha aṭṭhaṃsu.
9. Mahāmoggallānatthero attano iddhibalena Sakka devaraṇṇo Vejayaṇṭapāsādaṃ kampesi.

10. Devadattatthero Rājagahanagare Ajātasattu-kumāraṇ pasādetvā mahālābhaṇ uppādesi.

11. Siddhatthakumāro Uruvelājanapade Nerañjarā-nadītire assattharukkhaṣṣa mūle nisiditvā Vesākha-puṇṇamiyā pacchimayāme abhisambodhiṇ pāpuṇi.

12. Kisā-Gotamī-nāmā khattiyakaññā nagaraṇ pa-dakkhiṇaṇ karontassa mahāsattassa rūpasiriṇ disvā ekaṇ gātham āha.

New Words

- | | |
|---|--|
| <i>Atthakathā</i> = comment-
ary. <i>f.</i> | <i>Titthiya</i> = heretical tea-
cher. <i>m.</i> |
| <i>Anudita</i> = not risen. <i>p.p.</i> | <i>Devarāja</i> = king of gods.
<i>m.</i> |
| <i>Āeaka</i> = many. <i>adj.</i> | <i>Nimmala</i> = stainless. |
| <i>Abhisambodhi</i> = perfect
knowledge. <i>f.</i> | <i>Niharitvā</i> = having ejec-
ted. <i>abs.</i> |
| <i>Ālokaḡhā</i> = the cave of
that name (Aluvihāra).
<i>f.</i> | <i>Pakāsetum</i> = to manifest.
<i>inf.</i> |
| <i>Iddhibala</i> = supernatu-
ral power. <i>n.</i> | <i>Pacchimayāma</i> = last
watch. <i>m.</i> |
| <i>Upasaṅkamanta</i> = ap-
proaching. <i>pr.p.</i> | <i>Padakkhiṇā</i> = going round
(keeping to the right,
as a mark of respect);
circumambulation. <i>f.</i> |
| <i>Kampi</i> = shook. <i>v.</i> | <i>Parivattesi</i> = translated. |
| <i>Chādāpetvā</i> = having
caused to be covered
or thatched. <i>abs.</i> | <i>Pasādetvā</i> = having con-
verted (<i>lit.</i> having
made calm or clear).
<i>abs.</i> |
| <i>Jambudīpa</i> = India. <i>m.</i> | <i>Pāṭihāriya</i> = miracle. <i>n.</i> |
| <i>Tālapaṇṇa</i> = palmyra
leaf; ola. <i>n.</i> | <i>Pipphaliḡhā</i> = a cave
near Rājagaha. <i>f.</i> |
| <i>Tipiṭakapāḡi</i> = the text
of the Buddhist Canon
(of three portions). <i>f.</i> | <i>Buddhavacana</i> = the Bud-
dha's word. <i>n.</i> |
| | <i>Maṇḡapa</i> = pavilion. <i>m.</i> |
| | <i>Mahājana</i> = the public.
<i>m.</i> |

Mahāpurisa = the great being. *m.*

Mahābodhi = the great Bo-tree at Buddha Gayā. *m.*

Mahāraha = costly ; precious or very valuable. *adj.*

Mahālābha = great gain. *m.*

Māgadhabhāsā = the language of Magadha. *f.*

Mātulajanapada = province of Mātale in Ceylon. *m.*

Mokkhamagga = path to deliverance. *m.*

Ratanamālī = name of the great pagoda, at Anurādhapura. *n.*

Rattacandana = red sandal-wood. *n.*

Rava = noise. *m.*

Ravamāna = making a noise. *pr.p.*

Rūpasiri = beauty. *f.*

Vesākhapūṇṇamī = the full moon day of the month Vesākha (May). *f.*

Samāpattisukha = bliss of concentration. *n.*

Sattāha = a week. *n.*

TRANSLATE INTO PALI

MAKING COMPOUNDS WHERE IT IS POSSIBLE

1. Wearing red clothes and with red water-lilies in their hands, many girls of the warrior caste and of the Brahmin caste went to Jetavana to show their respect to the Great Sage.

2. Five hundred saints assembled in the pavilion, erected by King Ajātasattu of Rājagaha, in front of the cave Sattapaṇṇi.

3. Leaving his consort, Yasodharā, his only infant, Rāhula, and immense wealth, Prince Siddhārtha went away to become a monk.

4. The Buddha's tooth relic was brought from Kalinga to Ceylon during the reign of King Meghavannābhaya.

The king kept it in a casket made of red sandal-wood and showed great respect to it.

5. Ming-Dun-Ming, the king of Burma, sent envoys and much wealth to India in order to repair the old shrine at Buddhagayā, where the Great Being attained enlightenment.

6. The Great Teacher, Buddhaghosa, learnt the Sinhalese commentaries from the Great Elder Saṅghapāla of the Great Monastery in Anurādhapura and translated them into Pāli.

7. Having become the over-lord of Laṅkā, Parākramabāhu I ejected the impostors from the Buddhist community (of monks) and united the three sections.

8. Wearing white garments and taking white lotuses, white water-lilies, and other multi-coloured flowers, male and female devotees go to Anurādhapura to show their respect to the great Bo-tree and the other shrines there.

9. The Elder Mahā-Kassapa, with five hundred monks, came to the Sal-grove near Kusinārā to bow down at the feet of his dead Master.

10. Mallas of Kusinārā placed the Buddha's body in a golden coffin, filled it with scented oil, and kept it upon a pyre made of sandal-wood.

11. They covered it with white, red and yellow cloths and decorated it with wreaths of various colours.

12. The Great Sage of the Sākyas travelled in many countries preaching his doctrine to the poor and the rich alike. People of various castes became His disciples.

New Words

<i>Alike</i> = avisesaṇ. <i>ad.</i>	<i>Sal-grove</i> = sālavana. <i>n.</i>
<i>Attained</i> = labhi. <i>v.</i>	<i>Saint</i> = arahanta. <i>m.</i>
<i>Buddhist community</i> (of monks) = bhikkhu-saṅgha. <i>m.</i>	<i>Scented</i> = sugandha. <i>adj.</i> ; vāsita. <i>p.p.</i>
<i>Casket</i> = karaṇḍa. <i>m.</i>	<i>Sinhalese</i> = sīhaḷa. <i>adj.</i>
<i>Coffin</i> = (mataka-) doṇi. <i>f.</i>	<i>Three sections or sects</i> = nikāyattaya. <i>n.</i>
<i>Enlightenment</i> = bud-dhatta. <i>n.</i>	<i>To repair</i> = paṭisaṅkharituṇ. <i>inf.</i>
<i>Envoy</i> = rājadūta. <i>m.</i>	<i>To show</i> = dassetuṇ. <i>inf.</i>
<i>Golden</i> = suvaṇṇamaya. <i>adj.</i>	<i>Tooth relic</i> = danta-dhātu. <i>f.</i>
<i>Immense</i> = atimahanta. <i>adj.</i>	<i>Translates</i> = parivatteti : anuvādeti. <i>v.</i>
<i>Impostor</i> = patirūpaka. <i>m.</i>	<i>Travels</i> = sañcarati. <i>v.</i>
<i>Infant</i> = thanapa. <i>m.</i>	<i>Unites</i> = ekibhāvam upa-neti. <i>v.</i>
<i>Leaving</i> = jahitvā. <i>abs.</i>	<i>Various</i> = vividha. <i>adj.</i>
<i>Mallas of Kusinārā</i> = Kosinārakā Mallā. <i>m. pl.</i>	<i>Wearing</i> = paridahanta. <i>pr.p.</i> ; paridahitvā. <i>abs.</i>
<i>Master</i> = satthu. <i>m.</i>	<i>White lotus</i> = puṇḍarīka. <i>n.</i>
<i>Multi-coloured</i> = nānā-vaṇṇa. <i>adj.</i>	<i>White water-lily</i> = kumuda. <i>n.</i>
	<i>Wreath</i> = (mālā) dāma. <i>m.</i>

3. TAPPURISA-SAMĀSA

Dependent Determinative Compounds

49. If two nouns, related to each other by some oblique case, are joined together, it is called Tappurisa Compound.

(a) The first member, which may be in any case other than the Nominative (and the Vocative), qualifies or determines the last member.

(b) The gender and the number of the compound are determined by the last member.

These compounds may be divided into six groups according to the cases belonging to the first members :

- (1) *Dutiyā-Tappurisa* (with the Accusative Case).
- (2) *Tatīyā-Tappurisa* (with the Instrumental).
- (3) *Caṭutthī-Tappurisa* (with the Dative).
- (4) *Pañcamī-Tappurisa* (with the Ablative).
- (5) *Chaṭṭhī-Tappurisa* (with the Possessive).
- (6) *Sattamī-Tappurisa* (with the Locative).

Examples

1. Dutiyā-Tappurisa

Gāmaṇ + gato = *gāmagato* (gone to the village).

Sukhaṇ + patto = *sukhaṇpatto* (having attained happiness).

Rathaṇ + ārūḷho = *rathārūḷho* (having got into the car).

Pamāṇaṇ + atikkanto = *pamāṇatikkanto* (gone over the measure).

2. Tatīyā-Tappurisa

Buddhena + desito = *Buddhadesito* (preached by the Buddha).

Sappena + daṭṭho = *sappadaṭṭho* (bitten by a serpent).

Raññā + hato = *rājahato* (killed by the king).

Viññūhi + garahito = *viññūgarahito* (despised by the wise).

3. Catutthī-Tappurisa

Pāsādāya + dabbaṇ = *pāsādadabbaṇ* (material for the mansion).

Rañño + arahaṇ = *rājārahaṇ* (worthy of a king).

Buddhassa + deyyaṇ = *Buddhadeyyaṇ* (that should be given to the Buddha).

Yāguyā + taṇḍulā = *yāgutaṇḍulā* (rice for gruel).

50. The compounds formed with an infinitive and *kāma* (desirous) or *kāmatā* (desire) are considered to be in the Dative-Tappurisa.

Gantuṇ + kāmo = *gantukāmo* (desirous to go).

Sotuṇ + kāmatā = *sotukāmatā* (desire to hear).

Vattuṇ + kāmo = *vattukāmo* (desirous to say).

Dātuṇ + kāmatā = *dātukāmatā* (desire to give).

4. Pañcamī-Tappurisa

Rukkhā + patito = *rukkhapatito* (fallen from the tree).

Bandhanā + mutto = *bandhanamutto* (released from the bond or confinement).

Rājamhā + bhīto = *rājabhīto* (afraid of the king).

Duccaritato + virati = *duccaritavirati* (abstinence from vice or bad conduct).

5. Chatthī-Tappurisa

Jinassa + vacanaṇ = *Jinavacanaṇ* (word of the Buddha).

Rañño + putto = *rājaputto* (king's son).

Dhaññānaṃ + rāsi = *dhaññārāsi* (a heap of corn).

Pupphānaṃ + gandho = *pupphagandho* (smell of the flowers).

6. Sattamī-Tappurisa

Gāme + vāsī = *gāmaṃvāsī* (villager).

Dhamme + rato = *dhammarato* (delighting in the doctrine).

Vane + pupphāni = *vanapupphāni* (flowers in the forest or wild-flowers).

Kūpe + maṇḍūko = *kūpamaṇḍūko* (frog in the well).

51. It is stated in §41 that the case-endings of the first members of some compounds are not dropped. In that case the compound is called *Aluttasamāsa*. Examples for this are mostly found in Tappurisa.

Pabhaṇṇaṃ + karo = *pabhaṇṇakaro* (generator of the light ; the sun).

Ante + vāsiko = *antevāsiko* (a resident pupil).

Paṇke + ruhaṇṇaṃ = *paṇkeruhaṇṇaṃ* (grown in (out of) the mud, i.e., a lotus).

Manasi + kāro = *manasikāro* (keeping in the mind ; attention).

Parassapadaṃ (word for another = Reflective Voice).

Pubbenivāso (former lives ; life in a former existence).

52. There is a variety of the *Tappurisa* in which the last member is a verbal derivative which cannot be used independently. It is named "Upapada-Tappurisa."

Kumbhaṇ karotī ti = *kumbhakāro* (a potter).

Dhammaṇ caratī ti = *dhammacārī* (observer of the dhamma).

Urena gacchatī ti = *urago* (a serpent).

Attambā jāto = *attajo* (son).

Pabbate tiṭṭatī ti = *pabbataṭṭho* (one who stands on a rock).

Remark

-kāro, -go, -jo and -tho in these examples are not used independently. They stand in these forms only in compounds.

4. DVANDA-SAMĀSA

Copulative or Aggregative Compounds

53. Two or more nouns joined by "ca" (=and) may be combined together eliminating the intermediate conjunctions. The compound thus formed is called Dvanda.

The members of this compound must be co-ordinate in their uncompounded state.

There are two kinds of Dvanda-Compounds :—

(1) *Asamāhāra* and (2) *Samāhāra*.

(1) The first one stands in the plural, and takes the gender and declension of its last member.

(2) The second takes the form of a neuter singular and becomes a collective, whatever be the number of its members. This occurs with the names of birds, parts of the body, trees, herbs, arts, musical instruments, etc.

1. Asamāhāra-Dvanda

Samaṇā ca brāhmaṇā ca = *samaṇabrahmaṇā* (monks and brahmins).

Cando ca suriyo ca = *candasuriyā* (the noon and the sun).

Devā ca manussā ca = *devamanussā* (gods and men)

Mātā ca pitā ca = *mātāpitāro* (parents).

Surā ca asurā ca narā ca nāgā ca yakkhā ca = *surā-sura-nara-nāga-yakkhā* (gods, Asuras, human beings, Nāgas and Yakkhas).

2. Samāhāra-Dvanda

All members of the Dvanda-Compounds being co-ordinative, there arises the question of the order of their position. The following rules are given as to the order :—

(a) Shorter words are placed before longer ones.

(b) Words in *i* or *u* are placed first.

Examples

Gitaṇi ca vāditaṇi ca = *gītavāditaṇi* (singing and music)

Cakkhu ca sotaṇi ca = *cakkkhusotaṇi* (eye and ear).

Jarā ca maraṇaṇi ca = *jarāmaraṇaṇi* (decay and death).

Hatthino ca assā ca rathā ca pattikā ca = *hatth'assaratha-pattikaṃ* (elephants, horses, chariots and infantry).

Hatthi ca gāvo ca assā ca vaḷavā ca = *hatthi-gavāssa-vaḷavaṇi* (elephants, cattle, horses and mares).

Exercise 8.

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. "Mahāsatto pana āgacchanto kahāpaṇasahassena saddhiṃ ekaṃ sātakaṃ tambūlapasibbake t̥hapetvā āgato."—*J. Mahosadha*.

2. "Uttamaṅgaruhā mayhaṃ
Ime jātā vayoharā ;
Pātubhūtā devadūtā ;
Pabbajjāsamayo mama."—*J. Makhādeva*.

3. Paṇḍito uppādita-dhanaṃ ca āhaṭa-dhanaṃ ca sabbaṃ tassā mātāpitunnaṃ datvā te samassāsetvā tam ādaya nagaram eva agamāsi.

4. "Jarasakko amhe matthe katvā mahāsamudda-piṭṭhe khipitvā amhākaṃ deva-nagaraṃ gaṇhi ; mayaṃ tena saddhiṃ yujjhitvā amhākaṃ devanagaram eva gaṇhissāma."—*J. Kulāvaka*.

5. "Tassa gamanamagge simbalivanaṃ tālavanaṃ viya chijjitvā samuddapiṭṭhe pati ; supaṇṇa-potakā samuddapiṭṭhe parivattantā mahāravaṃ raviṃsu."—*Ibid*.

6. "Mahāmāyā-devī . . . gandhodakena nahāyitvā cattāri sataṣaṇṇāni vissajjetvā mahādānaṃ datvā . . . alaṅkata-paṭiyattaṃ sirigabbhaṃ pavisitvā sirisayane nipannā . . . imaṃ supinaṃ addasa."—*J. Nidāna*.

7. "Dvinnam pana nagarānaṃ antare ubhaya-nagaravāsinaṃ pi Lumbinīvanaṃ nāma maṅgala-sālavanaṃ atthi."—*Ibid*.

8. "Sakalaṃ Lumbinīvanaṃ Cittalatāvana-sadisāṃ mahānubhāvassa rañño susajjita-āpānamaṇḍalaṃ viya ahoṣi."—*Ibid*.

9. "Bodhisatto pana dhammāsanato otaranto dhammakathiko viya . . . dve hatthe dve pāde ca pasāretvā . . . Kāsika-vatthe nikkhitta-mañiratanaj viya jotanto mātukucchito nikkhami."—*Ibid.*

10. "Ath' ekadivasaj bodhisatto uyyānabhūmiṃ gantukāmo sārathij āmantetvā 'rathaj yojehi' ti āha."—*Ibid.*

New Words

Āgacchanta = coming.
pr.p.

Āpānamandala = drinking or banqueting-hall.
n.

Āmantetvā = having called.
abs.

Uttamaṅgaruha = hair (on the head). *m.*

Uppādita = raised; produced. *p.p.*

Uyyānabhūmi = park; garden. *f.*

Otaranta = getting down.
pr.p.

Kahāpaṇa = a coin (value of which was about 2s.).
m.n.

Kāsikavattha = cloth made in Kāsi-territory.
n.

Khipitvā = having thrown.
abs.

Gandhodaka = scented water. *n.*

Gamanamagga = the path that is to be gone. *n.*

Cittalatāvana = name of a pleasance in Indra's city. *n.*

Jara-sakka = old Sakka, the king of devas. *m.*

Jāta = born; come into existence. *p.p.*

Jotanta = glowing. *pr.p.*

Tambūla = betel (leaf). *n.*

Tālavana = palmyra grove. *n.*

Devadūta = heavenly messenger. *m.*

Dhammāsana = pulpit.
n.

Dhammakathika = preacher. *m.*

Nagaravāsī = citizen. *m.*

Nikkhitta = kept; placed.
p.p.

Nipanna = lying down.
p.p.

Paṭiyatta = prepared. *p.p.*

Paṭivedeti = informs. *v.*

Pbbajjāsamaya = time to become a monk. *m.*

<i>Payojayati</i> = performs. <i>v.</i>	<i>Vayohara</i> = snatching the life. <i>adj.</i>
<i>Parivattanta</i> = rolling ; turning round. <i>pr. p.</i>	<i>Sadisa</i> = similar. <i>adj.</i>
<i>Pasāretvā</i> = having stret- ched. <i>abs.</i>	<i>Samassāsetvā</i> = having consoled. <i>abs.</i>
<i>Pasibbaka</i> = purse. <i>m.</i>	<i>Samudda-piṭṭha</i> = surface of the sea. <i>n.</i>
<i>Pātubhūta</i> = manifested. <i>p. p.</i>	<i>Simbalī</i> = silk cotton tree. <i>m.</i>
<i>Potaka</i> = young one. <i>m.</i>	<i>Supaṇṇa</i> = a kind of fairy bird. <i>m.</i>
<i>Maṅgala</i> = royal ; <i>lit.</i> auspicious. <i>adj.</i>	<i>Sātaka</i> = cloth. <i>m. n.</i>
<i>Maṇiratana</i> = a precious gem. <i>n.</i>	<i>Sirigabbha</i> = royal cham- ber. <i>m.</i>
<i>Matta</i> = intoxicated. <i>p. p.</i>	<i>Sirisayana</i> = state couch. <i>n.</i>
<i>Mātukucchi</i> = mother's womb. <i>m. f.</i>	<i>Supina</i> = dream. <i>n.</i>
<i>Yujjhitvā</i> = having fought. <i>abs.</i>	<i>Susajjita</i> = well prepared. <i>p. p.</i>
<i>Ravi</i> = screamed. <i>v.</i>	

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS SUITED

1. The man who went to the village brought a heap of corn to the city and sold them to the citizens.
2. Lions, tigers, leopards, bears and deer will not live in a burnt forest.
3. There are coconut trees, palmyras, jak trees, mango and bread-fruit trees in the villages and towns in Ceylon.
4. The sun, moon and stars move in the sky giving light and delight to the people living in the world.

5. All, young and old, rich and poor, suffer great pain when they are bitten by serpents.

6. The monkey, fallen from the branch of that tree, was bitten by the village dogs.

7. The horses, cattle, buffaloes, goats and sheep released from their confinements, wandered in forests and fields eating grass and drinking water.

8. The frog dwelling in a well takes it as the greatest deposit of water in the world ; in the same way, a foolish man thinks his knowledge is very extensive.

9. Then the Enlightened One, at the end of those seven days, rose from the seat at the foot of the Bodhi-tree and went to the Ajapāla banyan-tree.

10. Tapussa and Bhalluka, the merchants, bowed down in reverence at the feet of the Blessed One and said : " We take our refuge, lord, in the Blessed One and in the Dhamma."

11. Now the young prince bade his charioteer to make ready the state chariot, saying : " Let us go to the pleasance."

12. At that time the Buddha, Dipaṅkara, accompanied by a hundred thousand saints, reached the city of Ramma, and took up His residence in the great monastery of Sudassana.

New Words

Accompanied by = pari-
vuta. *p.p.*

Bade = āṇāpesi. *v.*

Buffalo = mahisa. *m.*

Banyan-tree = nigrodha.
m.

Bear = accha. *m.*

Bread-fruit = labuja. *m.*

<i>Delight</i> = pīti. <i>f.</i>	<i>Poor</i> = dukkhita ; daḷid- da. <i>adj.</i>
<i>Deposit</i> = āsaya ; ākara. <i>m.</i>	<i>Reached</i> = upāgami. <i>v.</i>
<i>Extensive</i> = patthaṭṭa. <i>p.p.</i>	<i>Saying</i> = vadanta. <i>pr. p.</i>
<i>Frog</i> = maṇḍūka. <i>m.</i>	<i>Sheep</i> = meṇḍa. <i>m.</i>
<i>Greatest</i> = mahattama. <i>adj.</i>	<i>Star</i> = tārakā. <i>f.</i>
<i>In reverence</i> = gāravena or sagāraṇa. <i>ad.</i>	<i>Suffers</i> = vindati. <i>v.</i>
<i>Knowledge</i> = ñāṇa. <i>n.</i>	<i>Takes refuge</i> = saraṇaṇ gacchati. <i>v.</i>
<i>Lord</i> = Bhante. <i>voc.</i>	<i>Tiger</i> = vyaggha. <i>m.</i>
<i>Makes ready</i> = yojeti ; paṭiyādeti. <i>v.</i>	<i>Took up his residence</i> = vihari. <i>v.</i>
<i>Mango</i> = amba. <i>m.</i>	<i>Town</i> = nagara. <i>n.</i>
<i>Moves</i> = sañcarati. <i>v.</i>	<i>Washing</i> = dhovana. <i>ger.</i>
<i>Pain</i> = vedanā. <i>f.</i>	<i>Well</i> = kūpa. <i>m.</i>
<i>Pleasance</i> = uyyāna. <i>n.</i>	<i>Went forth to meet</i> = pac- cuggamanaṇ kari. <i>v.</i>

Combine the following words :—

Rukkhaṇ + ārūlho	Rājato + bhayaṇ
Buddhena + bhāsito	Tisso + rattiyo
Rattaṇ + vatthaṇ	Cattāri + saccāni
Seto + goṇo	Naccaṇ ca gītaṇ ca vāditaṇ ca

Define the following compounds :—

Gehagato	Chalāyatanan
Mukha-nāsikaṇ	Alābho
Pattacīvaraṇ	Anasso
Khattiya-brāhmaṇā	Purāṇavihāro
Mahāmoho	Guttilācariyo
Majjhimapuriso	Mahosadha-paṇḍito

Dasasilan

5. AVYAYĪBHĀVA-SAMĀSA

Adverbial Compounds

54. When the first member of a compound is an indeclinable and the second a substantive, it is called an *Avyayībhāva Compound*.

The whole compound becomes an adverb, taking the ending of the (neuter) accusative singular. Some case (usually oblique) is implied in the substantial member according to the meaning of the indeclinable.

Nagarassa + upa = *upanagaram* (near the town).

Rathassa + anu = *anuratham* (behind the chariot).

Gharaj + anu = *anugharam* (house after house).

Anu + addhamāsaṃ = *anvaddhamāsaṃ* (once in a fortnight).

Mañcassa + heṭṭhā = *heṭṭhamañcam* (under the bed).

Pāsādassa + upari = *upariṭpāsadam* (upon the mansion, *i.e.*, on the terrace ; upstairs).

Pākārassa + tiro = *tiropākāram* (across or through the rampart).

Gāmassa + anto = *antogāmam* (inside the village).

Sotaṃ + paṭi = *paṭisotam* (against the current).

Kamo + yathā = *yathākkamam* (according to the order).

Vuddhānaṃ (paṭipāṭi) + yathā = *yathāvuddham* (following seniority).

Bhattassa + pacchā = *pacchābhattam* (after the meal, *i.e.*, afternoon).

Gaṅgāya + adho = *adhogaṅgam* (down the river).

Jīvo + yāva = *yāvajīvam* (as long as life lasts).

Balaṃ + yathā = *yathābalaṃ* (according to one's strength, *i.e.*, to the best of one's ability).

Nagara + bāhi = *bāhinagaraṃ* (outside the town).

Attha + yāva = *yāvadatthaṃ* (as much as desired : to the full).

Ā (yāva) + samuddaṃ = *āsamuddaṃ* (as far as the sea-coast).

Vātassa + anu = *anuvātaṃ* (following or with the wind).

6. BAHUBBĪHI (RELATIVE) COMPOUNDS

55. When two or more substantives are combined together and the resultant denotes something other than what is meant by the two members severally, the compound is called Bahubbīhi = Relative or Attributive.

This compound requires the addition of such relative pronouns as : " he, who, that, which," etc. to express its full meaning ; therefore this is used as an adjective and takes any gender according to that of the noun which it qualifies.

Examples

Chinnā + hatthā (yassa, so) = *chinnahattho* (a man) whose hands have been cut off.

Lohitena + makkhitaṃ + sīsaṃ (yassa, so) = *lohita-makkhitasīso* (a man) whose head is besmeared with blood.

Ārūḥhā + vāṇijā (yaṃ, sā) = *ārūḥhavāṇijā* (a ship) on which the merchants have embarked.

Jitāni + indriyāni (yena, so) = *jitindriyo* (a monk) who has subdued his senses.

Dinno + suṅko (yassa, so) = *dinnasuṅko* (an official) to whom the tax is given.

Niggatā + janā (yasmā, so) = *niggatajano* (a village) from where the people have departed.

Khīṇā + āsavā (yassa, so) = *khīṇāsavo* (a saint) whose passions are destroyed.

Sampannāni + sassāni (yasmiṃ, so) = *sampannasasso* (a province) in which the crops are abundant.

56. Feminine nouns ending in *ī*, *ū*, and the stems ending in *-tu*, generally take the suffix **ka**, when they are the last member of a Bahubbīhi.

Bahavo + nadiyo (yasmiṃ, so) = *bahunadiko* (a country) where there are many rivers.

Apagato + satthā (yasmā, so) = *apagatasatthukaṃ* (the doctrine) whose founder is dead.

Bahū + vadhuyo (yassa, so) = *bahuvadhuko* (a person) who has many wives.

57. When a feminine noun is the last member of a Bahubbīhi, it takes the masculine, or neuter form, if it is determining a masculine or neuter noun; also the first member, if it is feminine, drops its feminine sign.

Mahantī + paññā (yassa, so) = *mahāpañño* (a person) who has great wisdom.

Pahūtā + jivhā (yassa, so) = *pahūtajivho* (a man) whose tongue is broader (than that of others).

Acalā + saddhā (yassa, so) = *acalasaddho* (a man) with an unshakable faith.

Dighā + jaṅghā (yassa, so) = *dīghajaṅgho*. (a man) whose shanks are long.

Exercise 9.

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. Sura-nara-mahito Satthā bhikkhusahassa-parivuto ākiṇṇa-manussaṇ Rājagahanagaraṇ pāvīsi.
2. Ārūḷha-vāṇijā mahānāvā nirupaddavena mahā-samuddaṇ taritvā sattāhena Jambudīpaṇ sampāpuṇi.
3. Sapaṇivāro rājā anvaḍḍhamāsam antopurā nik-khamitvā nānā-tarusaṇḍa-maṇḍitaṇ dijaḡaṇa-kūjitaṇ uyyānaṇ gaḇḇhati.
4. "Silagandha-samo gandho
Kuto nāma bhavissati,
Yo samaṇ anuvāte ca
Paṭivāte ca vāyati?"—*Vism.* i, 10.
5. Bahavo Brāhmaṇā bahinagaraṇto antonagaram pavisitvā yāvaḍattham bhuñjītvā saka-saka-gehāni agaṇiṇsu.
6. Dussilā yāvajīvam akusalāni katvā param maraṇā niraye uppajjītvā atikaṭuka-dukkhaṇ vīḍanti.
7. Sambuddha-parinibbāṇato vassa-sataccayena Vesālīvāsīno Vajjīputtakā bhikkhū sāsane abbudaṇ uppāḍesuṇ.
8. "Tasmiṇ samaye Satthā anupubben' āḡantvā Anāthapiṇḍikena mahāseṭṭhinā kārite Jetavana-mahā

vihāre viharati, mahājanaṃ saggamagge ca mokkhamagge ca paṭiṭṭhāpayamāno."—*Dh. A. i, 4.*

9. Chaḷabhiññāpattā pañcasata-khīṇāsavā antovasasaṃ Rājagahasamīpe vasantā dhamma-vinaya-saṅgītim akaṃsu.

10. "Tadā Sāvattiyaṃ satta-manussa-koṭiyo vasanti; tesu ariyasāvakaṇaṃ dve yeva kiccāni ahesuṃ : purebhattaṃ dānaṃ denti, pacchābhattaṃ gandha-mālādi-hatthā vattha-bhesajja-pānakādiṃ gāhāpetvā dhammasaṃvatthāya gacchanti."—*Dh. A. i, 5.*

New Words

Atikaṭuka = very severe.
adj.

Anupubbena = in regular order ; in due course. *ad.*

Antovassam = within the rainy season. *ad.*

Abbuda = contention ; dissension. *lit.* tumour.
m.

Ariyasāvaka = a disciple who has attained the path. *m.*

Ākiṇṇa = full of ; scattered with. *p.p.*

Kicca = work ; business. *n.*

Gāhāpetvā = having caused to be taken. *abs.*

Chaḷabhiññāpatta = one who has attained the six supernatural powers. *adj.*

Tarusanda = grove of trees. *m.*

Dijagaṇa-kūjita = resounding with (the singing of) birds. *adj.*

Dussila = of bad character. *adj.*

Dhammasaṅgīti = rehearsal of the Dhamma. *f.*

Nirupaddava = free from danger. *adj.*

Paṭiṭṭhāpayamāna = establishing. *pr.p.*

Param = after. *ad.*

Parinibbāna = final passing away. *n.*

Parivuta = surrounded by. *p.p.*

Pānakādi = syrups and such other things. *n.*

Maṇḍita = adorned ; beautiful. *adj.*

Mahita = honoured. *p.p.*

Vajjiputtaka = sons of Vajjis. *m.*

Vāyati = blows. *v.*

Vindati = suffers ; gets. *v.*

<i>Satta-manussa-kotiyo</i> =	<i>Samaya</i> = time ; religion.
70 millions of people.	<i>m.</i>
<i>f.pl.</i>	<i>Saparivāra</i> = together
<i>Sama</i> = equal ; even.	with the following or
<i>adj.</i>	retinue. <i>ad.</i>
<i>Samīpa</i> = proximity. <i>n.</i> ,	<i>Silagandha</i> = fragrance
near ; adjacent. <i>adj.</i>	of virtue. <i>m.</i>

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Bimbisāra, the king of Magadha, came with his retinue to his garden named Veluvana to listen to the doctrine preached by the Buddha.

2. Having heard the Dhamma, he, together with one hundred and twenty thousands of men, became a disciple of the Blessed One.

3. The man whose sons are dead went to a monastery (situated) outside the town and made an offering of alms and robes to the monks dwelling there.

4. On the next day, having prepared alms for the bhikkhus and having decked the town, they repaired the road by which the Buddha was to come.

5. He said to the men, " If you are clearing this road for the Buddha, assign to me a piece of ground. I will clear it in company with you."

6. But, before the ground could be cleared by him, the Buddha Dīpaṅkara with a train of a hundred thousand saints, endowed with the six supernormal powers, came down into the road all decked and made ready for Him.

7. Having received at the foot of a banyan tree a meal of rice-milk, and partaken of it by the banks of the Nerañjarā, he will attain, at the foot of a fig tree, the Supreme Knowledge.

8. The saints, four hundred thousand in number, having made offerings of perfume and garlands to the Great Being, saluted him and departed.

9. While the earth was trembling the people of the city of Ramma, unable to endure it, fell here and there, while waterpots and other vessels were dashed into pieces.

10. At that moment the throne on which Sakka was seated became warm.

New Words

<i>Assigns</i> = <i>niyameti. v.</i>	<i>Made ready</i> = <i>paṭiyatta. p.p.</i>
<i>Blessed One</i> = <i>Bhagavantu. m.</i>	<i>Meal of rice-milk</i> = <i>khīrapāyāsa. m.</i>
<i>As before</i> = <i>pubbe viya.</i>	<i>On one side</i> = <i>ekaman-taṇ. ad.</i>
<i>Clearing</i> = <i>sodhenta. pr.p.</i>	<i>Piece</i> = <i>khaṇḍa; bhāga. m.</i>
<i>Dashed into pieces</i> = <i>kha-ṇḍākhaṇḍikajāta. p.p.</i>	<i>Represented</i> = <i>upanīta. p.p.</i>
<i>Fig tree</i> = <i>assattha. m.</i>	<i>Supreme Knowledge</i> = <i>sabbāññutañña. n.</i>
<i>Having partaken (of it)</i> = <i>paribhuñjitvā. abs.</i>	<i>To endure</i> = <i>sahitū. inf.</i>
<i>In company with</i> = <i>saha. in.</i>	<i>Vessel</i> = <i>bhājana. n.</i>

COMPLEX COMPOUNDS

58. Compounds themselves may become the members of another compound, and this new compound again may be a member of another compound, thus forming compounds within compounds. These mixed compounds are called "Missaka-samāsa" (Complex Compounds).

In such cases take each component compound as a separate member and dissolve it as follows :

1. *Suranara-mahito* (given above in exercise 9).

(a) *Surā ca narā ca = suranarā (Dvanda).*

(b) *Suranarehi + mahito = suranaramahito (Taṭṭhupurisa).*

2. *Bhikkhusahassa-parivuto* (in the same sentence).

(a) *Bhikkhūnaṃ + sahassaṃ = bhikkhusahassam (Taṭṭhupurisa).*

(b) *Bhikkhusahassena + parivuto = bhikkhusahassa-parivuto (Taṭṭhupurisa).*

3. *Gandha-mālādi-hatthā* (10th para. exercise 9).

(a) *Gandhā ca mālā ca = gandhamālā (Dvanda).*

(b) *Gandhamālā + ādi (yesaṃ, te) = gandhamālādayo* (perfumes, garlands and such other things).—*Bahubbīhi.*

(c) *Gandhamālādayo hatthesu (yesaṃ, te) = gandhamālādi-hatthā* (with perfumes, garlands, etc. in their hands).—*Bahubbīhi.*

4. *Sabbālaṅkāra-patimaṇḍitā.*

(a) *Sabbe + alaṅkāra = sabbālaṅkāra (Kammadhāraya).*

(b) Sabbālaṅkārehi + patimaṇḍitā = *sabbālaṅkārapatimaṇḍitā* (*Tappurisa*).

5. *Dvattimsa-mahāpurisa-lakkhaṇa-patimaṇḍito*.

(a) Mahanto + puriso = *mahāpuriso* (*Kammadhāraya*).

(b) Mahāpurisāṇaṇ + lakkhaṇā = *mahāpurisa-lakkhaṇā* (*Tappurisa*).

(c) Dvattiṇsa ca te mahāpurisalakkhaṇā cā ti = *dvattimsamahāpurisalakkhaṇā* (*Kammadhāraya*).

(d) Dvattiṇsa-mahāpurisa-lakkhaṇehi patimaṇḍito yo, so = *dvattimsa . . . patimaṇḍito*. (The person who is endowed with the 32 marks of a Great Being). —*Bahubbhi*.

Change of Certain Words

59. Some words take a different form when they are compounded.

(a) Change of *mahanta* to *mahā* is stated above.

(b) *Go* becomes *gava* and *gu*.

(i) *Haṭṭhi-gavāssa-vaḷavaṇ* (elephants, cattle, horses and mares).

(ii) *Cittā gāvo yassa*, so = *cittagu* (a person) who has spotted cows and oxen.

(c) *Bhūmi* becomes *bhumma* or *bhūma*.

(i) *Pañca + bhūmiyo* (yassa, so) = *pañcabhummo* (a mansion) which has five storeys.

(ii) *Cattāro + bhūmiyo* (yassa, so) = *catubhūmako* (the mind) which has four stages. *Ka* is super-added as in *Bahunadiko*.

(d) *Aṅguli* becomes *aṅgula*.

(i) Dve aṅguliyo = *dvaṅgulam* (two inches).

(ii) Cattāro aṅguliyo pamāṇaṇ (yassa, so) = *caturāṅgulappamāṇo* (whose length is) about four inches.

(e) *Ratti* becomes *ratta*.

(i) Rattiyā + addho = *addharattam* (the middle of the night).

(ii) Tayo + rattiyo = *tirattam* (three nights).

(iii) Dīghā rattiyo = *digharattam* (a long time. *lit.* long nights).

(f) *Akkhi* becomes *akkha*.

(i) Sahassaṇ + akkhīni (yassa, so) = *sahassakkho* (one who has 1,000 eyes, *i.e.*, Sakka, the king of devas).

(ii) Visālāni + akkhīni (yassa, so) = *visālakkho* (large-eyed).

(g) *Puma* becomes *pum*.

(i) Pumā + kokilo = *pun̄kokilo* (a male cuckoo).

(ii) Pumuno + liṅgaṇ = *pulliṅgam* (the masculine gender).

(h) *Saha* and *samāna* become *sa*.

(i) Saha + parivārena (yo vattate, so) = *sap̄arivāro* (a person) with his following.

(ii) Saha + manena (yo vattate, so) = *samanako* (endowed with consciousness ; sensible).

(iii) Samānā + jāti (yassa, so) = *sajātiko* (of the same species or class).

(iv) Samānaṇ + nāmaṇ (yassa, so) = *sanāmo* (of the same name).

Exercise 10.

TRANSLATE INTO ENGLISH

AND DEFINE THE COMPOUNDS

1. Udenassa rañño tayo pāsādā ahesuṇ ; eko tibhū-mako, eko catubhūmako, itaro pañcabhummakko.

2. Tesu sapaṇivārā visālakkhā nānābharāṇa-bhūsitā tisso deviyo vasiṇsu. Tāsu ekā Sāmāvatī nāma Buddha-sāvikā, ekā Māgandiyā nāma micchādīṭṭhikā.

3. So rājā dvirattaṇ vā tirattaṇ vā ekasmiṇ pāsāde nāṭakitthiparivuto sampattim anubhavanto vasati, na pana dīgharattaṇ ekasmiṇ vasati.

4. “Bhagavato kira bhikkhusaṅghassa ca pañcannaṇ mahānadīnaṇ mahoghasadise lābha-sakkāre uppanne hata-lābhasakkārā aññatitthiyā suriyuggamanakāle khajjopanaka-sadisā hutvā . . . mantayīṇsu.”—*Dh. A.* iii. 474.

5. “Rājā yojanantare jaṇṇumattena odhinā pañ-cavaṇṇāni pupphāni okirāpetvā dhaja-patāka-kadali-ādīni ussāpetvā . . . pūjaṇ karonto . . . gaṅgātīraṇ pāpetvā . . . Vesālīkānaṇ sāsanaṇ pahīṇi.”—*Dh. A.* iii. 439.

6. “Mahājano nagaramajjhe santhāgāraṇ sabba-gandhehi upalimpetvā upari suvaṇṇatārakādi-vicittaṇ Buddhāsaṇaṇ paññāpetvā Satthāraṇ ārocesi.”—*Ibid.* iii. 442.

7. “Te suvaṇṇa-raḍata-mañimayā nāvāyo māpetvā suvaṇṇarajata-mañimaye pallaṅke paññāpetvā pañ-cavaṇṇa-paduma-sañchannaṇ udakaṇ karitvā . . . attano attano nāvābhirūhanatthāya Satthāraṇ yāciṇsu.”—*Ibid.* iii. 443.

8. "Ath 'assa paricāraka-purisā nānāvappaṇāni dussāni nānappakārā ābharāṇavikatiyo mālāgandha-vilepanāni ca ādāya samantā parivāretvā atṭhaṅsu."—*J. Nidāna*.

9. "So : sādhu devā 'ti assabhaṇḍakaṇ gahetvā assasālaṇ gantvā gandha-telappadīpesu jalantesu sumanapaṭṭa-vitānassa heṭṭhā ramaṇiye bhūmibhāge ṭhitaṇ Kanthakaṇ assarājānaṇ . . . kappesi."—*Ibid*.

10. "So . . . na cirass 'eva paccekasambodhiṇ abhisambujjhivā sakala-Bārāṇasīnagare puṇṇacando viya pākaṭo lābhagga-yasaggappatto ahoṣi."—*Dh. A.* iii. 447.

New Words

Aññatitthiya = persons of other faiths. *m.*

Anubhavanta = enjoying. *pr.p.*

Abhirūhana = embarking ; ascending ; mounting. *ger.*

Abhisambujjhivā = having attained perfect knowledge. *abs.*

Assabhaṇḍaka = horse trappings. *n.*; a groom. *m.*

Assasālā = stable. *f.*

Ābharāṇa = ornament. *n.*

Uppanna = arisen ; born. *p.p.*

Upalimpetvā = having bedaubed. *abs.*

Ussāpetvā = having raised. *abs.*

Okirāpetvā = having strewn. *abs.*

Odhi = limit. *m.*

Khajjoṇaka = fire-fly. *m.*

Jaṇṇumatta = knee-deep. *adj.*

Jalanta = blazing ; shining. *pr.p.*

Dussa = cloth. *n.*

Dhaja = a streamer ; banner. *m.*

Nāṭakithī = dancing-girl. *f.*

Nānappakāra = of various kinds. *adj.*

Nānāvanna = of various colours. *adj.*

Paccekasambodhi = attainment of a personal Buddhahood. *f.*

<i>Pañcavaṇṇa</i> = of five colours. <i>adj.</i>	<i>Rajata</i> = silver. <i>n.</i>
<i>Patākā</i> = a flag. <i>f.</i>	<i>Ramanīya</i> = delightful. <i>adj.</i>
<i>Paricāraka</i> = attendant. <i>adj.</i>	<i>Lābha</i> = gain. <i>m.</i>
<i>Parivāretvā</i> = having surrounded. <i>abs.</i>	<i>Lābhagga</i> = highest gain. <i>m.</i>
<i>Pallaṅka</i> = couch ; sofa. <i>m.</i>	<i>Vikati</i> = sort ; kind. <i>f.</i>
<i>Pākaṭa</i> = well-known ; manifest. <i>adj.</i>	<i>Vicitta</i> = ornamented ; diversified. <i>adj.</i>
<i>Puṇṇacanda</i> = full-moon. <i>m.</i>	<i>Vitāna</i> = canopy ; awning. <i>n.</i>
<i>Buddhāsana</i> = a seat for the Buddha. <i>n.</i>	<i>Vilepana</i> = toilet perfume. <i>n.</i>
<i>Bhūmibhāga</i> = a plot of ground. <i>m.</i>	<i>Sañchanna</i> = covered with. <i>p.p.</i>
<i>Bhūsita</i> = decked. <i>p.p.</i>	<i>Santhāgāra</i> = council hall. <i>m.</i>
<i>Majjha</i> = the middle. <i>m.</i>	<i>Sampatti</i> = fortune ; bliss. <i>f.</i>
<i>Mahogha</i> = a mighty torrent. <i>m.</i>	<i>Samantā</i> = on all sides. <i>ad.</i>
<i>Micchādiṭṭhika</i> = heretic. <i>m.</i> ; heretical. <i>adj.</i>	<i>Sādhū, deva</i> = all right, my lord !
<i>Yasagga</i> = highest fame. <i>m.</i>	<i>Sāsana</i> = letter ; message. <i>n.</i>
<i>Yojanantara</i> = as far as a yojana (about 7 miles). <i>n.</i>	<i>Sumanapaṭṭa</i> = a wreath of jasmine. <i>n.</i>
	<i>Suriyuggamana</i> = sunrise. <i>n.</i>

TRANSLATE INTO PALI

FORMING COMPOUNDS WHERE IT IS POSSIBLE

1. Then the enraged Māra cast at the great man the sceptre-javelin of his. But it became a wreath of flowers, and remained as a canopy over him.

2. When it thus turned into a garland canopy, the entire company of Māra shouted : " Now he will rise from his seat and flee ! " and they hurled at him huge masses of rock.

3. The devas stood on the edge of the rocks that encircle the world, and looked on, saying : " Lost ! lost is the life of Siddhattha the Prince, supremely beautiful ! "

4. " And rising from his cross-legged posture he went to the apartments of Rāhula's mother, and opened her chamber-door. At that moment a lamp, fed with sweet-smelling oil, was burning dimly in the inner chamber." — *B.B.S.* 173.

5. " Thereupon women clad in beautiful array, skilful in dance and song, and lovely as deva-maidens, brought their musical instruments, and ranging themselves in order, danced, and sang, and played delightfully." — *Ibid.* 171.

6. " There he enjoyed himself during the day and bathed in the beautiful lake ; and at sunset seated himself on the royal resting stone to be robed." — *Ibid.* 168.

7. " They always bring out the tooth of Buddha in the middle of the third month. Ten days beforehand, the king magnificently caparisons a great elephant, and commissions a man . . . to clothe himself in royal apparel, and, riding on the elephant, to sound a drum." — *Fa-hian.*

8. " After ten days the tooth of Buddha will be brought forth and taken to the Abhayagiri Vihāra. Let all ecclesiastical and lay persons within the kingdom

. . . prepare and smooth the roads, adorn the streets and highways ; let them scatter every kind of flower." —*Ibid.*

9. " First of all he provided for them a great feast, after which he selected a pair of . . . oxen and ornamented their horns with gold, silver and precious things.—*Ibid.*

10. " Then providing himself with a beautiful gilded plough the king himself ploughed round the four sides of the allotted space."—*Ibid.*

New Words

<i>Allotted</i> = niyāmita. <i>p.p.</i>	<i>Edge</i> = mukhavatṭi. <i>f.</i>
<i>Apartment</i> = ovaraka. <i>m.</i>	<i>Enjoys</i> = abhiramati. <i>v.</i>
<i>Beautiful array</i> = sobhanavattha. <i>n.</i>	<i>Entire</i> = sakala ; niravasesa. <i>adj.</i>
<i>Beforehand</i> = puretaraṇ. <i>ad.</i>	<i>Every kind of</i> = sabba-jātika. <i>adj.</i>
<i>Caparisons</i> = kappeti. <i>v.</i>	<i>Feast</i> = sakkāra. <i>m.</i>
<i>Casts</i> = khipati. <i>v.</i>	<i>Flees</i> = palāyati. <i>v.</i>
<i>Chamber</i> = gabbha. <i>m.</i>	<i>Gilded</i> = suvaṇṇālitta. <i>adj.</i>
<i>Clad</i> = nivattha. <i>p.p.</i>	<i>Having brought forth</i> = abhinīharitvā. <i>abs.</i>
<i>Commissions</i> = niyojeti. <i>v.</i>	<i>Highway</i> = mahāmagga. <i>m.</i>
<i>Company</i> = parisā. <i>f.</i>	<i>Horn</i> = siṅga. <i>n.</i>
<i>Cross-legged posture</i> = pallaṅka. <i>m.</i>	<i>Huge</i> = mahanta ; visāla. <i>adj.</i>
<i>Dances</i> = naccati. <i>v.</i>	<i>Hurls</i> = khipati. <i>v.</i>
<i>Delightfully</i> = ramanīyākārena. <i>adj.</i>	<i>Layman</i> = gihī. <i>m.</i>
<i>Ecclesiastical</i> = pabbajita. <i>adj.</i>	<i>Lost</i> = naṭṭha. <i>p.p.</i>

Lovely = pāsādika. *adj.*

Magnificently = viṣiṭṭhā-kārena. *ad.*

Mass of rock = pabbata-kūṭa. *m.*

Musical instrument = turiyabhaṇḍa. *n.*

Pair = yugala ; yuga. *n.*

Plough = naṅgala. *n.*

Provides = sampādeti. *v.*

Ranging in order = paṭi-pāṭiyā ṭhatvā.

Remained = aṭṭhāsi. *v.*

Rock that encircles the world = cakkavāla-pabbata. *m.*

Royal apparel = rājā-bharaṇa. *n.*

Royal resting stone = maṅgalasilā. *f.*

Sceptre-javelin = cakkā-yudha. *n.*

Selects = uccināti. *v.*

Shouts = ugghoseti. *v.*

Sings = gāyati. *v.*

Skilful = susikkhita. *p.p.*

Smooths = samaṇ koroti. *v.*

Sounds (a drum, etc.) = vādeti. *v.*

Space = okāsa. *m.*

Sunset = suriyatthaṇ-gama. *m.*

Supremely beautiful = abhivisṭṭharūpa. *adj.*

Thereupon = atha. *in.*

To be robed = nivāsāpetuṇ ; alaṅkāretuṇ. *inf.*

Turns (itself) = parivat-tati. *v.*

VERBS

Verbs are formed with roots by adding suffixes and prefixes to them.

60. A root is a primitive element of the language, expressing an abstract idea. It is incapable of any grammatical analysis.

A. It is common in European languages to express the idea contained in the root by means of the Infinitive, e.g., *Bhū* (to be) ; but it must be borne in mind that the root is not an Infinitive, but a primary element expressing a crude idea.

B. The Classical Pali Grammarians give all roots ending in consonants with a euphonic vowel at the end, e.g., *Pac(a)* = to cook ; *Gam(u)* = to go. This vowel however, does not really belong to the root.

C. The roots in Pali are divided into seven groups, which are conjugated differently. The names of these groups and their conjugational signs are given in § 14. First Book.

D. Again, all the roots are divided into (1) *Transitive*, and (2) *Intransitive*.

(1) A verb formed from a *transitive* root requires an object, e.g., from the root *khāda* (to eat) the verb *khādati* (eats) is formed. When one says "he eats," there must be something to eat ; therefore it requires an object.

(2) An *intransitive* verb is used without an object, e.g., from *si* (to sleep) the verb *sayati* (sleeps) is formed.

When one says "he sleeps," its meaning is complete ; it does not require an object.

But when these *intransitive* verbs are *causative* they take an object, and become *transitive*.

Simple Intransitive

Dārako sayati (the baby sleeps).

Causative from the same

Mātā dārakaṃ sayāpeti (the mother makes her baby sleep).

MODES

61. There are eight modes of conjugation of verbs in Pali ; they do not exactly correspond to the Moods or the Tenses in English.

The eight modes are :

- (1) *Vattamānā* = Present Indicative.
- (2) *Ajjatanī* = Past Indicative or Aorist.
- (3) *Bhavissantī* = Future Indicative.
- (4) *Pañcamī* = Imperative and Benedictive.
- (5) *Sattamī* = Optative or Potential.
- (6) *Hīyattanī* = Imperfect.
- (7) *Parokkhā* = Perfect (or Past Indefinite).*
- (8) *Kālātipatti* = Conditional, expressing future relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

* This tense is more like the Pluperfect in Latin, to be translated by *had* with p.p.

(2) *Ajjatanī* was formerly used to express the time recently passed ; but now this is very extensively used to express the past in general.

62. Each of the seven groups of roots may be conjugated according to the eight modes given above.

But roots of some groups are not conjugated in the 2nd, 3rd, 7th and 8th modes.

Each example for each *dhātugaṇa* (group), together with its respective conjugational sign, is given below :

<i>Root</i>	<i>Conj. Sign.</i>	<i>Verb</i>
(1) Bhū (to be)	+ a + ti =	<i>bhavati</i> (is ; becomes).

(2) Rudha (to obstruct) + ṇ-a + ti = *rundhati* (obstructs). ṇ takes its place after the first vowel of the root.

(3) Divu (to play) + ya + ti = *dibbati* (plays).

(4) (i) Su (to hear) + ṇā + ti = *suṇāti* (hears).

(ii) Su (to hear) + ṇo + ti = *suṇoti* (hears).

(5) Ki (to bargain) + ṇā + ti = *kiṇāti* (buys).

(6) (i) Kara (to do) + o + ti = *karoti* (does).

(ii) Kara (to do) + yira + ti = *kayirati* (does).

(7) (i) Cura (to steal) + e + ti = *coreti* (steals).

(ii) Cura (to steal) + aya + ti = *corayati* (steals).

(See p. 11 of the First Book).

63. Of the two Voices the *Active* is used when the effect or consequence of the action expressed by the

verb passes on to a person or thing other than the subject.

The *Passive* or *Reflexive* is used when the effect or the consequence of the action expressed by the verb accrues to no one else but to the agent.

64. There are two sets of inflections to form the verbs in either Voice; one set is named *Parassapada*, and the other *Attanopada*.

It seems that the *Parassapada* set was formerly used only to form the Active Verbs, and the other set to form the Passive ones. But now they have lost their distinction, and are used to form the verbs in both the Voices.*

FIRST CONJUGATION

Present Tense

65. The inflections or the personal endings of the First Mode, *Vattamānā* or Present Tense, are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	ti	nti	te	nte
2nd	si	tha	se	vhe
1st	mi	ma	e	mhe

Conjugation of the root *paca* (to cook) in Present Indicative.

*Note by Dr. O. H. de A. Wijesekera :

In Vedic and Sanskrit the *Ātmanepada* endings are used for both Middle (or Reflexive) and Passive Voices. Pali Voices too are derived from these. So there should be really three Voices, viz., Active, Middle and Passive. What has happened in Pali (as in other Prakrits) is that the *Middle* as a *Voice* (i.e., in its syntactical usage as such) has disappeared, though its endings are found to a certain extent used just like other Active endings.

Active Voice

PARASSAPADA

Person	Singular	Plural
3rd	<i>Pacati</i> (he cooks)	<i>Pacanti</i> (they cook)
2nd	<i>Pacasi</i> (thou cookest)	<i>Pacatha</i> (you cook)
1st	<i>Pacāmi</i> (I cook)	<i>Pacāma</i> (we cook)

MIDDLE ATTANOPADA

3rd	<i>Pacate</i> (he cooks)	<i>Pacante</i> (they cook)
2nd	<i>Pacase</i>	<i>Pacavhe</i>
1st	<i>Pace</i>	<i>Pacāmhe</i>

Passive Voice

ATTANO-PADA (ENDINGS)

Person	Singular	Plural
3rd	<i>Paccate</i> (it is cooked)	<i>Paccante</i> (they are cooked)
2nd	<i>Paccase</i> (thou art cooked)	<i>Paccavhe</i> (you are cooked)
1st	<i>Pacce</i> (I am cooked)	<i>Paccāmhe</i> (we are cooked)

PARASSAPADA (ENDINGS)

3rd	<i>Paccati</i> (it is cooked)	<i>Paccanti</i>
2nd	<i>Paccasi</i>	<i>Paccatha</i>
1st	<i>Paccāmi</i>	<i>Paccāma</i>

The conjugational sign of this group, as shown before, is *a*.

The Passive base is formed by adding the suffix *ya* to the root.

Active : Paca + a + ti = *pacati*.

Passive : Paca + ya + ti = *pacyati* = *paccati*.

A. The last vowel of the root is dropped here, as it is the case with most of the roots where the vowel is a later addition.

B. Y is assimilated to the last consonant of the root. Its assimilation takes place in more than one way, which will be explained later on.

The Imperative

(BENEDICTIVE INCLUDED)

66. *Pañcamī*, the Fourth Mode.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	tu	ntu	taṇ	ntaṇ
2nd	hi	tha	ssu	vho
1st	mi	ma	e	āmase

Active Voice

PARASSAPADA

Person	Singular	Plural
3rd	<i>Gacchatu</i> (let him go)	<i>Gacchantu</i> (let them go)
2nd	<i>Gaccha</i> ; <i>gacchāhi</i> (go thou)	<i>Gacchatha</i> (go you)
1st	<i>Gacchāmi</i> (let me go)	<i>Gacchāma</i> (let us go)

Gaccha is the base formed from the root *gamu* (to go).

The second personal ending *hi* is sometimes dropped.

ATTANOPADA

	Singular	Plural
3rd	<i>Gacchataṃ</i> (let him go)	<i>Gacchantāṃ</i>
2nd	<i>Gacchassu</i>	<i>Gacchavho</i>
1st	<i>Gacche</i>	<i>Gacchāmase</i>

The Optative (Potential)

67. *Sallamī*, the Fifth Mode.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	eyya	eyyaṇ	etha	eraṇ
2nd	eyyāsi	eyyātha	etho	eyyavho
1st	eyyāmi	eyyāma	eyyaṇ	eyyāmhe

Active Voice

PARASSAPADA

Person	Singular	Plural
3rd	<i>Gaccheyya</i> (he would go)	<i>Gaccheyyaṇ</i> (they would go)
2nd	<i>Gaccheyyāsi</i> (thou wouldst go)	<i>Gaccheyyātha</i> (you would go)
1st	<i>Gaccheyyāmi</i> (I should go)	<i>Gaccheyyāma</i> (we should go)

ATTANOPADA

3rd	<i>Gacchetha</i>	<i>Gaccheraṇ</i>
2nd	<i>Gacchetho</i>	<i>Gaccheyyavho</i>
1st	<i>Gaccheyyaṇ</i>	<i>Gaccheyyāmhe</i>

Exercise 11.

TRANSLATE INTO ENGLISH

1. "Tadā seṭṭhino bhariyā garugabbhā hoti ; tasmā so sihaṇ gehaṇ purisaṇ pesesi : gaccha, bhaṇe, jānāhi taṇ vijātā vā no vā ti."—*Dh. A. i. 174.*

2. "Vegena gehaṇ gantvā kāliṇ nāma dāsiṇ pakko-sitvā sahaṣṣaṇ datvā āha : gaccha, imasmiṇ nagare upadhāretvā ajja jāta-dārakaṇ gaṇhitvā ehī ti."—*Ibid.* 174.

3. "Tvaṇ imaṇ netvā cakkamagge nipajjāpehi, goṇā vā naṇ maddissanti, cakkā vā naṇ bhindissanti ; pavattiṇ c 'assa ñatvā va āgaccheyyāsi."—*Ibid.* 176.

4. "Ambho purisa, yassa tvaṇ pāsādassa ārohaṇāya nisseṇiṇ karosi, jānāsi taṇ pāsādaṇ puratthimāya vā disāya, dakkhiṇāya vā disāya, pacchimāya vā disāya, uttarāya vā disāyā ti ?"—*D. i.* 194.

5. "Seyyathā pi, Mahārāja, puriso iṇaṇ ādāya kam-mante payojeyya, tassa te kammantā samijjheyyuṇ ; so tato nidānaṇ labbetha pāmojjaṇ, adhigaccheyya somanassaṇ."—*D. i.* 71.

6. "Seyyathā pi nāma suddhaṇ vatthaṇ apagata-kāḷakaṇ sammad 'eva' rajanaṇ paṭiggaṇheyya, evam eva Yassassa kulaputtassa tasmiṇ yeva āsane virajaṇ vītamalaṇ dhammacakkhuṇ udapādi."—*V. i.* 16.

7. "So ce bhikkhūnaṇ santike dūtaṇ pahipeyya : 'ahaṇ hi gilāno, āgacchantu bhikkhū ; icchāmi bhikkhū-naṇ āgatan' ti, gantabbaṇ bhikkhave sattāha-kara-ṇīyena."—*V. i.* 148.

8. "Imāni, bhante, asīti-gāmika-saḥassāni idh 'ūpa-saṅkantāni Bhagavantaṇ dassanāya ; sādhu, mayaṇ, bhante, labheyyāma Bhagavantaṇ dassanāyā ti."—*V. i.* 180.

9. "Sādhu, devo vāhanāgāresu ca dvāresu ca ānāpetu : yena vāhanena Jīvako icchatī, tena vāhanena gacchatu ; yena dvārena icchatī, tena dvārena gacchatū . . . ti."—*V. i.* 277.

10. " Patigaṇhātu me devo posāvanikan " ti. - " Alan bhāṇe, Jīvaka, tuyh 'eva hotu ; amhākaññ eva antepure nivesanaṇ māpehī " ti.—*Ibid.* 272.

New Words

Adhigaccheyya = (he) would obtain or get. *v.*

Apagatakāḷaka = removed or cleansed of dark spots. *adj.*

Ambho (a particle used in addressing equals).

Āgata = coming. *ger.*

Ādāya = having taken. *abs.*

Ārohaṇa = ascending. *ger.*

Īṇa = debt. *n.*

Udāpādi = arose. *v.*

Upasaṅkanta = approached. *p.p.*

Kammanta = business. *m.*

Garugabbhā = pregnant. *f.*

Gāmika = villager. *n.*

Cakkamagga = track of a wheel. *m.*

Ñatvā = having known. *abs.*

Tato nidānam = on that account ; through that. *ad.*

Dhamma-cakkhu = the eye of wisdom. *n.*

Nisseṇī = ladder. *f.*

Pakkosivā = having called near. *abs.*

Payojeyya = would engage in, would carry on (business). *v.*

Pāmojja = joy. *n.*

Posāvānika = fee for bringing (some body) up. *n.*

Maddissati = will trod. *v.*

Rajana = dye. *n.*

Labhetha = (he) would get. *v.*

Vāhana = vehicle. *n.*

Vāhanāgāra = garage. *m. n.*

Vijātā = (a woman) who has given birth to a child. *f.*

Viraja = passionless ; free from dust. *adj.*

Vitamala = stainless ; clean. *adj.*

Sattāha-karaṇīya = business that should be settled within a week. *adj.*

Samijjheyya = would prosper or flourish. *v.*

Sammad eva = very well. *ad.*

Seyyathā pi nāma = just as if. *in.*

TRANSLATE INTO PALI

1. One should develop a loving heart towards all beings as a mother protects her own son.

2. Thou shouldst sit on the chair in the royal bedroom and address the sick king as if he were thine own brother.

3. Just as there would be no need of medicine for a healthy man, so would a Tathāgata need no teacher.

4. A wise man would not neglect a growing disease or a conquering enemy ; similarly he should not neglect the recurring series of rebirths.

5. Should the mother leaving her young child repair to the monastery to hear the discourse of the Enlightened One, there would be nobody at home to look after it.

6. Just as a man standing on the top of a hill would view all people below, so would a monk having attained perfection gaze on the world.

7. If he were a little more sensible, there would be no necessity at all to accompany him.

8. If the six damsels were to bathe in the river early in the morning and carry flowers to the Queen, each one of them would surely get a gold coin from Her Majesty.

9. Were she a follower of Nātaputta, the naked ascetic, she would not in all probability bow down in homage to the Master.

10. Who would think of refusing water to a thirsty person even if he be of an inferior caste ?

New Words

- As if . . . were* = viya (cintetvā).
Conquering = jinanta.
pr.p.; jayaggāhaka. *adj.*
Growing = vaḍḍhanta.
pr.p.
Healthy = niroga. *adj.*
Her Majesty (use the word given for 'queen').
Homage = gāraṇa. *m.*
(In homage = gāra-vena).
In all probability = ekaṇ-sena. *ad.*
Inferior = nīca. *adj.*
Just as = yatha; viya. *in.*
Loving heart = metta-citta. *n.*
Naked ascetic = nigaṇ-ṭha. *m.*
Necessity = attha. *m.*
Need = payojāna. *n.*
Nobody = na koci. *in.*
- Perfection* = sambodhi. *f.*
(lit. Perfect. Enlighten-ment).
Rebirth = punabbhava. *m.*
Recurring series = anup-pabandha. *m.*
Repairs = (use here) gacchati. *v.*
Refusing = paṭikkhi-pana. *ger.*; paṭikkhi-pituṇ. *inf.*
Sensible = satimantu; samekkhakārī. *adj.*
Should develop = bhā-veyya. *v.*
Similar = tata'eva. *in.*
Surely = ve; kāmaṇ. *in.*
Thirsty = pipāsita. *p.p.*
To accompany = ann-gantuṇ. *inf.*
Would neglect = pamaj-jeyya. *v.*
Would view = passeyya. *v.*

FIRST CONJUGATION

Past Tense

68. The Second Mode. *Ajjatanī*, Aorist.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	Sing.	Plur.	Sing.	Plur.
3rd	ī	uṇ; iṇsu	ā	ū
2nd	o	ttha	ise	ivhaṇ
1st	iṇ	mhā	aṇ	imhe

Both this and the 6th Mode, *Hīyattani*, often take an *a* before the root; this *a* is called the *augment*.

Active Voice

PARASSAPADA

Root *Gam(u)* to go.

*Person**Singular*

- 3rd *Agacchi* ; *gacchi* ; *agami* ; *agamāsi* (he went).
 2nd *Agaccho* ; *gaccho* ; *agamo* ; *gamo* (thou didst go).
 1st *Agacchīm* ; *gacchīm* ; *agamīm* ; *gamīm* ; *agamāsim*
 (I went).

Plural

- 3rd *Agacchum* ; *gacchum* ; *agamum* ; *gamum* ; *agac-*
chimsu ; *gacchimsu* ; *agamimsu* ; *gamimsu* ;
agamamsu (they went).
 2nd *Agacchittha* ; *gacchittha* ; *agamittha* ; *gamittha*
 (you went).
 1st *Agacchimhā* ; *gacchimhā* ; *agamimhā* ; *gamimhā*
 (we went).

ATTANOPADA

Singular

- 3rd *Agacchā* ; *gacchā* ; *agamā* ; *gamā* (he went).
 2nd *Agacchise* ; *agamise* (thou didst go).
 1st *Agaccham* ; *gaccham* ; *agamam* ; *gamam* (I went).

Plural

- 3rd *Agacchū* ; *gacchū* ; *agamū* ; *gamū* (they went).
 2nd *Agacchivham* ; *gacchivham* ; *agamivham* ; *gami-*
vham (you went).
 1st *Agacchimhe* ; *gacchimhe* ; *agamimhe* ; *gamimhe*
 (we went).

69. The 6th Mode. *Hīyattanī*.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ā	ū	ttha	tthuj
2nd	o	ttha	se	vhaḡ
1st	a ; aḡ	mhā	iḡ	mhase

This was originally used to express the definite past, and Ajjatanī was used to express the time recently passed ; but now they have lost their individual significance, and Ajjatanī is extensively used to express the definite past.

PARASSAPADA

Singular

- 3rd *Agacchā ; agamā ; agā* (he went).
 2nd *Agaccho ; agamo* (thou didst go).
 1st *Agaccha ; agama ; agaccham̐ ; agamam̐* (I went).

Plural

- 3rd *Agacchū ; agamū ;* (they went).
 2nd *Agacchattha ; agamattha* (you went).
 1st *Agacchamhā ; agamamhā* (we went).

ATTANOPADA

Singular

- 3rd *Agacchattha ; agamattha* (he went).
 2nd *Agacchase ; agamase* (thou didst go).
 1st *Agacchim̐ ; agamim̐* (I went).

Plural

- 3rd *Agacchatthum̐ ; agamatthum̐ ;* (they went).
 2nd *Agacchivham̐ ; agamivham̐* (you went).
 1st *Agacchamhase ; agamamhase* (we went).

Past Indefinite

70. The Seventh Mode. *Parokkhā*.

The personal endings of this mode are :

<i>Person</i>	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	a	u	ttha	re
2nd	e	ttha	ttho	vho
1st	a	mha	i	mhe

This mode is very seldom used, and this is characterized by the reduplication of the root.

(1) The first consonant of a root is reduplicated together with the vowel that follows it.

(2) If the root begins with a vowel that vowel alone is reduplicated.

(3) A guttural is reduplicated by its corresponding palatal.

(4) An aspirate is reduplicated by its unaspirate, and an unaspirate by itself.

(5) *H* of a root is reduplicated by *J*.

(6) A long vowel is shortened in the reduplicated syllable.

Active Voice

PARASSAPADA

Root *Paca*

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
3rd	<i>Papaca</i> (he has cooked)	<i>Papacu</i> (they have cooked)
2nd	<i>Papace</i>	<i>Papacittha</i>
1st	<i>Papaca</i>	<i>Papacimha</i>

ATTANOPADA

3rd	<i>Papacittha</i>	<i>Papacire</i>
2nd	<i>Papacittho</i>	<i>Papacivho</i>
1st	<i>Papaci</i>	<i>Papacimhe</i>

Some bases conjugated in this division are :

Root	Base	3rd Person Sing.
Bhū (to be) >	babhū	<i>Babhūva</i>
Gamu (to go) >	jagamu	<i>Jagāma</i>
Suca (to mourn) >	susuca	<i>Susoca</i>
Hara (to carry) >	jahara	<i>Jahāra</i>
Brū (to say) >	āha	<i>Āha</i>

Note.—In the last example, *āha* is a defective verb generally substituted from *brū*.

Exercise 12.

TRANSLATE INTO ENGLISH

1. "Atha kho Bhagavā Bhoganagare yathābhirantaṃ viharitvā āyasmantaṃ Ānandaṃ āmantesi: āyāma' Ānanda, yena Pāvā ten' upasaṅkamissāmā 'ti. 'Evam, Bhante' ti kho āyasmā Ānando Bhagavato paccassosi." —D. ii. 81.

2. "Atha kho Bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvattihī tena cārikaṃ pakkāmi; anupubbena cārikaṃ caramāno yena Sāvattihī, tad avasari." —V. i.

3. "Atthāya vata me Buddho

Nadiṃ Nerañjaraṃ agā." —Thg. 38.

4. "Aññena 'eva tāni caturāsīti-pabbajita-sahassāni agamaṃsu, aññena Vipassī bodhisatto." —D. ii. 30.

5. "Bhisāṇ muḷālaṇ gaṇhitvā
Angaṃ Buddhasantikaṇ."—*Apa.* 114.
6. "Bho pabbajita, amhākaṇ gehaṃ agamatthā ti?
Āma brāhmaṇa, agamamhā ti."—*Samp.* i. 37.
7. "Tassāhaṇ santike gacchaṇ;
So me satthā bhavissati."—*Cāpā Therī.*
8. "Gaṇamhā vupakaṭṭho so
Agamāsi vanantaraṇ."—*Apa.*
9. "Alatthuṇ kho bhikkhave tāni caturāsīti-pabba-
jita-sahassāni Vipassissa Bhagavato . . . santike
pabbajjaṇ."—*D.* ii. 43.
10. "Evaṇ vilapamānaṇ taṇ
Ānandaṇ āha Gotamī:
Na yuttaṇ socituṇ putta,
Hāsakāle upaṭṭhite."—*Apa.* 534.
11. "Citte mahākaruṇayā pahaṭāvakaśā
Dūraṇ jagāma viya tassa hi vatthutaṇhā."—*H.V.*
12. "So Saṅkhaṇāla-bhujago visagvegavā pi
Silassa bhedana-bhayena akuppamāno
Icchaṇ sadeha-bharavāhi-jane dayāya
Gantuṇ sayāṇ apadatāya susoca nūnaṇ."—*H.V.*

New Words

<i>Akuppamāna</i> = not being angry. <i>pr.p.</i>	<i>Cārikā</i> = wandering; journey. <i>f.</i>
<i>Atthāya</i> = for (<i>dat. from</i> <i>attha</i>).	<i>Dayā</i> = kindness. <i>f.</i>
<i>Apadatā</i> = footlessness. <i>f.</i>	<i>Nūnam</i> = certainly. <i>ad.</i>
<i>Avasari</i> = arrived. <i>v.</i>	<i>Pahaṭāvakaśa</i> = obstruc- ted; being not given a place. <i>adj.</i>
<i>Upaṭṭhita</i> = approached. <i>p.p.</i>	<i>Bharavāhi</i> = bearer of a burden. <i>3.</i>

Bhisa = sprout of a lotus.
n.

Bhedana = breach. *ger.*

Mulāla = the edible root
of lotus kinds. *n.*

Yathābhirantam = as
long as one pleases (to
stay). *ad.*

Vanantara = denser
forest. *n.*

Vilapamāna = lament-
ing. *pr.p.*

Visavegavan̄tu = possess-
ing the destructive
power of poison. *adj.*

Vupakat̄tha = secluded.
p.p.

Sadeha = own body. *m.*

Susoca = has grieved. *v.*

Socitum = to become
sorrowful. *inf.*

Hāsakāla = time to be
joyful. *m.*

TRANSLATE INTO PALI

1. Being disappointed in securing a husband befitting her, the king one day declared that he would give her away to one who would meet his eyes the following morning.

2. Once a blind man, who had no property but an earthen pot and a blanket, went to a temple and in sheer despair resolved to end his weary life by abstinence from food.

3. Hiuen Tsiang, the Chinese pilgrim, who visited Nālandā in the beginning of the seventh century, A.D., studied Buddhist Sanskrit literature under its professors and has left an excellent account of it.

4. The second but perhaps the most famous of all Buddhist universities of ancient India was that of Nālandā. Its library, the largest in India, was located in the nine-storeyed building called Ratnodadhi.

5. Without telling her husband, she assigned a lodging to the messenger, gave him provisions and ordered him to stay there till she sent him back.

6. The wife of Ghosaka, as she was wise and clever, had ordered the servants in her house to inform her first if some one were to come from the treasurer.

7. "Every night Princes Halla and Vihalla, mounted on the elephant Sechanaka, penetrated into the camp of besiegers, and killed many of their soldiers."—*Ty. S.* 180.

8. "His mother said: . . . When I was pregnant with you, I had a longing to eat your father's flesh. The king satisfied my longing. When you were born, I abandoned you in an enclosure of asoka-trees."—*Ibid.* 177.

9. "The royal families of these kingdoms were united by matrimonial alliances; and were also, not seldom in consequence of those very alliances, from time to time at war."—*B.I.* 3.

10. "He told his daughter that there was a dwarf who knew a charm, that she was to learn it of that dwarf; and then tell it to him, the king."—*B.I.* 5.

New Words

Abandons = jahāti;
cajati.

Abstinence from food =
anasana. *n.*

Account = vuttanta. *m.*

Assigns = niyāmeti. *v.*

Befitting = patirūpa. *adj.*

Besieger = avarodhaka.
m.

Blanket = kambala. *n.*

Buddhist = Sogata. *adj.*

But = (use here) vinā. *in.*

But perhaps = tathā pi.
in.

Camp = khandhāvāra. *m.*

Century = satavassa. *n.*

Charm = manta. *m.*

Declares = pakāseti. *v.*

Despair = kheda. *m.*

Disappointed = khinnacitta. *adj.*

<i>Dwarf</i> = lakṣṇṭaka. <i>adj.</i>	<i>Not seldom</i> = abhinhaṇ. <i>ad.</i>
<i>Earthen</i> = mattikāmaya. <i>adj.</i>	<i>Pilgrim</i> = pariyāṭaka. <i>m.</i>
<i>Enclosure</i> (of trees) = gumbantara. <i>n.</i>	<i>Professor</i> = paṇḍitācariya. <i>m.</i>
<i>Excellent</i> = pasattha ; atisundara. <i>adj.</i>	<i>Property</i> = santaka. <i>n.</i>
<i>Library</i> = potthakālaya. <i>m.</i>	<i>Provision</i> = paribbaya. <i>m.</i>
<i>Literature</i> = ganthāvali. <i>f.</i>	<i>Resolves</i> = adhiṭṭhāti. <i>v.</i>
<i>Located</i> = patiṭṭhāpita. <i>p.p.</i>	<i>Sanskrit</i> = Sakkatabhāsiya. <i>adj.</i>
<i>Lodging</i> = nivesana. <i>n.</i>	<i>Satisfies</i> = santappeti. <i>v.</i>
<i>Longing</i> (of a pregnant woman) = dohaḷa. <i>m.</i>	<i>Sheer</i> = accanta. <i>adj.</i>
<i>Matrimonial alliance</i> = āvāha-vivāha-sambandha. <i>m.</i>	<i>Soldier</i> = yodha ; bhaṭa. <i>m.</i>
<i>Messenger</i> = dūta ; sāsanahāraka. <i>m.</i>	<i>Storeyed</i> = bhūmaka. <i>adj.</i>
<i>Most famous</i> = pākāṭatama. <i>adj.</i>	<i>Temple</i> = devāyatana. <i>n.</i>
	<i>To inform</i> = nivedetuṇ. <i>inf.</i>
	<i>University</i> = nikhilavijjālaya. <i>m.</i>
	<i>War</i> = yuddha. <i>n.</i>
	<i>Weary</i> = dukkhita ; kilanta. <i>adj.</i>

FIRST CONJUGATION

Future Tense

71. The 'Third Mode. *Bhavissanti*.

The personal endings of this mode are :

Person	PARASSAPADA		ATTANOPADA	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	issati	issanti	issate	issante
2nd	issasi	issatha	issase	issavhe
1st	issāmi	issāma	issay	issāmhe

Root *Bhū* (to be)

Active Voice

PARASSAPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Bhavissati</i> (he will be)	<i>Bhavissanti</i> (they will be)
2nd	<i>Bhavissasi</i> (thou wilt be)	<i>Bhavissatha</i> (you will be)
1st	<i>Bhavissāmi</i> (I shall be)	<i>Bhavissāma</i> (we shall be)

ATTANOPADA

3rd	<i>Bhavissate</i>	<i>Bhavissante</i>
2nd	<i>Bhavissase</i>	<i>Bhavissavhe</i>
1st	<i>Bhavissam</i>	<i>Bhavissāmhe</i>

The Past Conditional

72. The personal endings of the 8th Mode, Kālātipatti, are

	PARASSAPADA		ATTANOPADA	
<i>Person</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
3rd	ssā ; ssa	} ssasū	ssatha	ssinsu
2nd	sse		ssase	ssavhe
1st	ssa	ssamhā	ssaṃ	ssāmhasse

This mode sometimes takes the augment *a*, before the root.

Active Voice

PARASSAPADA

	<i>Singular</i>	<i>Plural</i>
3rd	<i>Apacissā</i> ; <i>apacissa</i> (If he had cooked)	<i>Apacissamsu</i>
2nd	<i>Apacisse</i>	<i>Apacissatha</i>
1st	<i>Apacissa</i>	<i>Apacissamhā</i>

ATTANOPADA

3rd	<i>Apacissatha</i>	<i>Apacissimsu</i>
2nd	<i>Apacissase</i>	<i>Apacissavhe</i>
1st	<i>Apacissam</i>	<i>Apacissāmhase</i>

SECOND CONJUGATION

Rudhādi-Group

73. There is no difference in the personal endings of this or the other forthcoming conjugations from the First Conjugation. The difference lies in the bases formed through the different conjugational signs.

The conjugational sign of this Rudhādi-group is, η-a. η is inserted after the first syllable of the root : e.g., root *chida* (to cut) + η - a = *chinda* + a ; when the last vowel is dropped it becomes *chinda*.

One may conjugate these bases just like the verbs in the First Conjugation :

Chindati (he cuts)

Chindanti (they cut)

and so on for every mode.

Some other bases of this conjugation are :

Rudha (to obstruct) + η - a = *rundha*

Badha (to bind or confine) + η - a + *bandha*

Muca (to release) + η - a = *muñca*

Bhida (to break) + η - a = *bhinda*

Vida (to suffer) + η - a = *vinda*

Sica (to pour down or sprinkle) + η - a = *siñca*

Yuja (to yoke or join) + η - a = *yuñja*

Exercise 13.

TRANSLATE INTO ENGLISH

1. "Ayam Aṅgulimālassa mātā 'Aṅgulimālaṃ ānes-sāmi' ti gacchati; sace samāgamissati Aṅgulimālo aṅ-gulisahassaṃ pūressāmi ti mātaraṃ māressati. Sacāhaṃ na gamissāmi, mahājāniko abhavissa."

2. "Sace hi ayaṃ pathama-vaye bhoge akhepetvā kammante payojayissā, imasmiṃ yeva nagare aggasetṭhī abhavissā; sace pana nikkhamitvā pabbajissa, arahat-taṃ pāpuṇissa."—*Dh. A. iii. 131.*

3. "Sacāyaṃ, bhikkhave, rājā pitarāṃ dhammikaṃ dhammarājānaṃ jīvitaṃ na voropessatha, imasmiṃ yeva āsane virajaṃ vītamalaṃ dhammacakkhu uppajjis-satha."—*D. i. 86.*

4. "Setṭhī: 'sace me dhītā jāyissati, tāya naṃ sad-dhiṃ nivāsetvā setṭhiṭṭhānassa sāmikaṃ karissāmi; sace me putto jāyissati, māressāmi naṃ' ti cintetvā gehe kāresi."—*Dh. A. i. 175.*

5. "Satta vassāni Bhagavantaṃ
Anubandhiṃ padā padaṃ;
Otāraṃ nādhigacchissaṃ
Sambuddhassa satīmato."—*S.N. 446.*

6. "Surāmeraya-pānaṃ ca
Yo naro anuyuñjati,
Idh 'eva-m-eso lokasmiṃ
Mūlaṃ khaṇati attano."—*Dhp. 247.*

7. Araññe koṭṭhake bandhitvā mige rundhitvā māretvā maṃsaṃ vikkiṇitvā jīvantaṃ luddakā anāgate sukhaṃ na vindanti.

8. Goṇo bandhanā muñcitvā udakaṃ pātukāmo ghaṭassa samīpaṃ gantvā taṃ pādena bhindi.

9. " Bhante, imaṃ udakaṃ dārakassa sīse āsiñcāmi " ti pucchitvā tena ' siñcathā ' ti vutte tathā kariṃsu. Devatā tāvad eva taṃ muñcitvā leṇadvāre aṭṭhāsi. —*Dh. A. iv. 171.*

10. " Ayaṃ hi dīpobhāsaṃ vā aggi-obhāsaṃ vā adisvā maṇiāloken ' eva bhuñjati ca nipajjati ca nisīdati ca ; devo paṇ dīpāloke nisinno bhavissati ti. " —*Dh. A. iv. 213.*

New Words

- | | |
|---|--|
| <i>Akhepetvā</i> = having not wasted. <i>abs.</i> | <i>Payojayissā</i> = if (he) had engaged in or employed. <i>v.</i> |
| <i>Adhigacchissa</i> = (he) would have attained. <i>v.</i> | <i>Pātukāma</i> = wishing to drink. <i>adj.</i> |
| <i>Anubandhati</i> = chases. <i>v.</i> | <i>Pāpunissa</i> = (he) would have attained. <i>v.</i> |
| <i>Anuyañjati</i> = gives oneself up ; practises. <i>v.</i> | <i>Pūreti</i> = fills. <i>v.</i> |
| <i>Abhaviṣsa</i> = (he) would have been. <i>v.</i> | <i>Mahājānika</i> = thoroughly deprived of ; undergone a great loss. <i>adj.</i> |
| <i>Arahatta</i> = the highest stage of the Path. <i>n.</i> | <i>Meraya</i> = liquor (fermented). <i>n.</i> |
| <i>Uppajjissa</i> = (he) would have born. <i>v.</i> | <i>Rundhitvā</i> = having trapped. <i>abs.</i> |
| <i>Oṭāra</i> = chance ; fault. <i>m.</i> | <i>Leṇadvāra</i> = entrance of the cave. <i>n.</i> |
| <i>Obhāsa</i> = lustre ; light. <i>m.</i> | <i>Voropessatha</i> = if (he) had taken away. <i>v.</i> |
| <i>Koṭṭhaka</i> = an enclosure ; a closet. <i>m.</i> | <i>Sāmāgamissati</i> = will encounter. <i>v.</i> |
| <i>Dhammarāja</i> = king of righteousness. <i>m.</i> | <i>Surā</i> = liquor (distilled). <i>f.</i> |
| <i>Pabbajissa</i> = if (he) had become a monk. <i>v.</i> | |

TRANSLATE INTO PALI

1. I should have answered him if he had asked me.
2. He would have become a millionaire if he had not squandered his wealth.
3. If man had a skin thickly covered with hair as a sheep has, he could not have moved from one climate to another with comfort.
4. We would have entered the cave and examined its inner parts if we had torches with us.
5. George VI would not have become king had not his elder brother given up the throne.
6. They would have been slain by the robbers if they were seen by them.
7. Prince Siddhartha would have been a universal monarch if he had not left the household life.
8. He would not have become a monk if he had not seen an old man, a sick person, a corpse and a recluse on various occasions.
9. She thought : if only he could see her, then he would become convinced that she ought to be his queen.
10. Devadatta would have attained arahantship had he not acted against his teacher, the Buddha.

New Words

Acts against = virud-dham ācarati. *v.**Climate* = utuguṇa. *m.**Corpse* = matakalebara.*n.**Could have moved* (he) =saṅkamissā. *n.**Covered* = sañchanna.*p.p.**Gives up* = pariccajati. *v.*

Had squandered (if he) =
vināsayissā. *v.*

Inner part = abbhantara.
n.

Occasion = avatthā *f.*

Ought to be = bhavitabba.
pt. p.

Recluse = pabbajita,
sāmaṇa. *m.*

Sheep = meṇḍa. *m.*

Should have answered =
paṭivacanaṃ adadissā.
v.

Thickly = ghaṇaṇ. *ad.*

Throne = sīhāsana. *n.*

Torch = ukkā ; daṇḍa-
dīpikā. *f.*

Various = nānā. *in.*

Would become convinced
= abujjhissā. *v.*

Would have been slain
(he) = māriyissā ; mā-
rito abhavissā. *v.*

Would have entered (he)
= pavississā. *v.*

THIRD CONJUGATION

Divādi-Group

74. The sign of this group is *ya*, which is assimilated to the last consonant of the root.

Some rules and examples for assimilation of *y* are given in § 25. They may be applied here too.

A. After a root ending in a long vowel, *ya* does not change its form.

In other cases :

dh + ya becomes *jjha*

s + ya „ ssa

v + ya „ bba

Examples

Divu (to play) + ya + ti = divyati = *dibbati*.

Yudha (to fight) + ya + ti = yudhyat = *yujjhati*.

Budha (to know) + ya + ti = budhyati = *bujjhati*.

Sivu (to sew) + ya + ti = sivyati = *sibbati*.

Gā (to sing) + ya + ti = *gāyati*.

Jhā (to ponder) + ya + ti = *jhāyati*.

Dusa (to vex) + ya + ti = *dusyati* = *dussati*.

Ve (to weave) + ya + ti = *vāyati*. *Ve* becomes *vā*.

FOURTH CONJUGATION

Svādi-Group

75. The conjugational signs of this group are **ṇā**, **uṇā** and **ṇo**.

Examples

Su (to hear) + ṇā + ti = *suṇāti*.

Su (to hear) + ṇo + ti = *suṇoti*.

Pa + apa (to attain or come to) + uṇā + ti = *pāpuṇāti*.

Sambhu (to attain) + ṇā + ti = *sambhuṇāti*.

Ā + vu (to fix on to, to string) + ṇā + ti = *āvūṇāti*.

Sakka (to be able) + uṇā + ti = *sakkuṇāti*.

FIFTH CONJUGATION

Kiyādi-Group

76. The conjugational sign of this group is **ṇā**.

Ki (to bargain) + ṇā + ti = *kiṇāti* (buys).

Vi + ki + ṇā + ti = *vikkiṇāti* (sells).

Ji (to conquer) + ṇā + ti = *jināti*.

Ñā (to know) becomes *jā*. Jā + ṇā + ti = *jānāti*.

Dhu (to shake) + ṇā + ti = *dhuṇāti* (shakes or destroys).

Asa (to eat) + ṇā + ti = *asnāti*.

Mi (to measure) + ṇā + ti = *miṇāti*.

Gaha (to take) + ṇā + ti = *gaṇāti* = *gaṇhāti*.

Here ṇ is interchanged with h.

SIXTH CONJUGATION

Tanādi-Group

77. The conjugational sign of this group is o.

Tanu (to expand) + o + ti = *tanoti*.

Kara (to do) + o + ti = *karoti*.

Mana (to think) + o + ti = *manoti*.

Pa + apa (to attain or come) + o + ti = *pāpoti*.

SEVENTH CONJUGATION

Curādi-Group

78. The conjugational sign of this group is aya, usually contracted to e.

These signs strengthen the radical vowels i and u of the roots when they are not followed by a conjunct consonant.

Cura (to steal) + e + ti = *coreti*.

Cura + aya + ti = *corayati*.

Gupa (to guard) + e + ti = *gopeti*.

Gupa + aya + ti = *gopayati*.

Chadḍa (to throw away) + e + ti = *chadḍeti*.

Cinta (to think) + e + ti = *cinteti*.

Katha (to say) + e + ti = *katheti*.

Cuṇṇa (to powder) + e + ti = *cunṇeti*.

Exercise 14.

TRANSLATE INTO ENGLISH

1. "Ko sujġhati, muccati, bajġhati ca ?
Ken' attanā gacchati Brahmaloġaġ ?"—S.N. 511.
2. "Muhuttam api ce viññū
Paṇḍitaġ payirupāsati,
Khippaġ dhammaġ vijānāti
Jivhā sūparaṣaġ yathā."—*Dhp.* 65.
3. "Atha pāpāni kammāni
Karaġ bālo na bujġhati."—*Ibid.* 136.
4. "Yo ca pubbe pamajġivā
Pacchā so nappamajġati,
So imaġ loġaġ pabhāseti
Abbhā mutto va candimā."—*Ibid.* 172.
5. "Na kahāpaṇa-vassena
Titti kāmesu vijġati."—*Ibid.* 186.
6. "Dhunāti pāpake dhamme
Dumapattaġ va māluto."—*Thg.* 1.
7. "Yo' dha puññañ ca pāpañ ca
Tiṇā bhīyo na maññaṇi.
Karaġ purisakiccāni
So sukhā na vihāyati."—*Ibid.* 30.
8. "Yo pubbe karaṇīyāni
Pacchā so kātum icchati,
Sukhā so dhaṇṣate ṭhānā,
Pacchā ca m-anutappaṇi."—*Ibid.* 29.
9. "Eko 'va Indo Asure jināti ;
Eko 'va seno hanti diġe paṣayha."

—J. Tacchasūkara.

10. "Pūtimacchaṇ kusaggena
Yo naro upanayhati,
Kusā pi pūtiṇ vāyanti ;
Evaṇ bālūpasevanā."—*J. Sattigumba.*

New Words

- | | |
|---|--|
| <i>Anutappati</i> = repents. <i>v.</i> | <i>Pūti</i> = putrid ; foul <i>adj.</i> |
| <i>Abbha</i> = cloud. <i>n.</i> | <i>Bajjhati</i> = becomes bo-
und. <i>v.</i> |
| <i>Upanayhati</i> = wraps. <i>v.</i> | <i>Bhīyo</i> = more (than). <i>in.</i> |
| <i>Upasevanā</i> = keeping
company ; pursuit. <i>f.</i> | <i>Maccha</i> = fish. <i>m.</i> |
| <i>Karam</i> (nom. sing. from
<i>karonā</i>). <i>pr. p.</i> | <i>Maññati</i> = thinks. <i>v.</i> |
| <i>Kāma</i> = sensual pleasure.
<i>m.</i> | <i>Māluta</i> = wind. <i>m.</i> |
| <i>Kusa</i> = a kind of frag-
rant grass <i>m.</i> | <i>Muccati</i> = is (set) free. <i>v.</i> |
| <i>Titti</i> = satisfaction. <i>f.</i> | <i>Mutta</i> = freed. <i>p.p.</i> |
| <i>Dija</i> = bird ; a brahman.
<i>m.</i> (<i>lit.</i> twice-born). | <i>Muhutta</i> = a minute. <i>m.</i> |
| <i>Duma</i> = tree. <i>m.</i> | <i>Rasa</i> = taste. <i>m.</i> |
| <i>Dhamṣati</i> = falls from ;
sinks down. <i>v.</i> | <i>Vāyati</i> = smells ; (wind)
blows. <i>v.</i> |
| <i>Dhunāti</i> = shakes. <i>v.</i> | <i>Vijānati</i> = knows ; un-
derstands. <i>v.</i> |
| <i>Pabhāseti</i> = brightens. <i>v.</i> | <i>Vijjati</i> = is ; exists. <i>v.</i> |
| <i>Pamajjati</i> = neglects. <i>v.</i> | <i>Vihāyati</i> = fails. <i>v.</i> |
| <i>Pasayha</i> = by force ; for-
cibly. <i>abs.</i> | <i>Sujjhati</i> = becomes puri-
fied. <i>v.</i> |
| <i>Payirupāsati</i> = attends
on ; keeps company
with. <i>v.</i> | <i>Sūpa</i> = curry. <i>m.</i> |
| | <i>Hanti</i> = kills. <i>v.</i> (Both
<i>hanti</i> and <i>hanati</i> are
found in the singular
from the root <i>hanā</i>). |

TRANSLATE INTO PALI

1. Let us fight the enemy and not play and sing during war-time.
2. The weaver's beautiful daughter weaves a golden cloth for her wedding.
3. As he was pondering he heard not a sound.
4. He attains greater happiness who shares his joys with others.
5. The merchant having hawked his wares for a whole day was not able to sell anything.
6. The cool breeze coming from the Himalaya mountain shakes the tree-tops and causes their leaves to flutter.
7. "Let us eat, dance and be merry, for tomorrow we die!" said the happy lad.
8. Having thought about this, he attempted to say something but the judge ordered him to keep silence.
9. "Protect your dependents, do not steal their happiness" says an old law-book of the brahmins.
10. Throwing away the refuse, the novice (-monk) came back to the monastery but the preceptor not knowing where he had been was vexed and irritated.

New Words

Attempted = *ussahi. v.*

Fights = *yujjhati. v.*

Be merry = *tuttho bha-
va. v.*

Hawked = (*vāṇijjāya*)
āhiṇḍi. v.

Causes to flutter = *kam-
peti. v*

Irritated = *anattamana.
adj.*

Dependent = *nissitaka.
3.*

Judge = *vinicchayāmac-
ca. m.*

Law-book = nīṭigantha.
m.

Novice (-monk) = sāmā-
nera. m.

Preceptor = upajjhāya.
m.

Pondering = vitakkenta ;
jhāyanta. pr. p.

Refuse = kacavara. m.

Shares = bhājeti. v.

To keep silence = tuṇhī
bhavituṃ. inf.

Vexed = ruṭṭha ; appa-
tita. p.p.

War = yuddha. n.

Ware = bhaṇḍa. n.

Weaver = tantavāya. m.

Weaves = vāyati ; vināti.
v.

VERBAL PREFIXES

79. The *prefixes* or *prepositions* are called *upasaggas* in Pali. They are sometimes prefixed to verbs and their derivatives.

Generally they modify the meaning of the root, or intensify it, and sometimes alter it; in some cases they add nothing to the original meaning of the root.

80. The prefixes are 20 in number, viz., ā, ati, adhi, anu, abhi, apa, api, ava, u, upa, du, ni, nī, pa, parā, pari, pati, vi, saṃ, su.

Examples

From the root *kamu* (to go) verb *kamati* (goes) is formed without adding any prefix to it

The following are formed with the prefixes:—

Prefix	Root	Verb	Meaning
Abhi +	kamu	abhikkamati	(goes ahead ; proceeds).
Paṭi +	kamu	paṭikkamati	(goes back ; steps back- wards or retreats).

- Apa + kamu = *apakkamati* (goes aside ; deviates).
 Ati + kamu = *atikkamati* (goes beyond ; surpasses).
 Ā + kamu = *akkamati* (treads upon).
 Pa + kamu = *pakkamati* (goes forth).
 Nī + kamu = *nikkhamati* (goes out).
 Upa + kamu = *upakkamati* (strives ; plans).
 Saṃ + kamu = *saṃkamati* (moves from one place to another).
 Parā + kamu = *parakkamati* (strives ; makes an effort).
 Aru + kamu = *anukkamati* (follows).

(Noun from the same) : *anukkama* (order).

The above examples show how these prefixes alter the meaning of a root.

81. It is difficult to define all the different meanings of each prefix ; therefore we give below a few words formed with each prefix together with their meanings.

Ā

- (1) Ākaḍḍhati (drags near). *v.*
- (2) Āsanna (near). *adj.*
- (3) Ākirati (scatters over). *v.*
- (4) Āpabbatā (as far as the mountain ; ā + abl.).
- (5) Āgacchati (comes). *v.*

Ati

- (1) Atikkamati (goes beyond ; leaves behind). *v.*
- (2) Atirocati (shines very much). *v.*
- (3) Ativuṭṭhi (excess of rain). *f.*
- (4) Atichatta (special umbrella). *n.*
- (5) Atibhāriya (very serious). *adj.*

Adhi

- (1) Adhipati (lord ; superior). *m.*
- (2) Adhigacchati (attains ; obtains).
- (3) Adhiṭṭhāna (determination). *ger.*
- (4) Adhivasati (lives in). *v.*

Anu

- (1) Anugacchati (follows). *v.*
- (2) Anugharaj (in order of the houses, *i.e.*, from house to house). *ad.*
- (3) Anuvassaj (year by year ; annually). *ad.*
- (4) Anuvitakketi (ponders over). *v.*
- (5) Anukkama (order). *m.*

Abhi

- (1) Abhimukha (facing ; opposite). *adj.*
- (2) Abhirūpa (handsome ; very beautiful). *adj.*
- (3) Abhidhamma (special doctrine). *m.*
- (4) Abhivādeti (salutes ; bows down). *v.*
- (5) Abhirati (delight ; satisfaction). *f.*

Apa

- (1) Apagacchati (moves away). *v.*
- (2) Aparādha (crime). *m.*
- (3) Apaciti (reverence). *f.*
- (4) Apacināti (makes less ; diminishes). *v.*
- (5) Apakāra (injury ; mischief). *m.*

Api

Words formed with this prefix are very rare. This is often seen without *a*, and as a separate particle.

- (1) Apidhāna or pidhāna (lid). *n.*
- (2) Apiḷandha (adorned). *adj.*
- (3) Apiḷāpeti (talks idly ; boasts). *v.*

Ava

- (1) Avajānāti (despises). *v.*
- (2) Avaharati (takes away ; steals). *v.*
- (3) Avasiṭṭha (remaining). *adj. p.p.*
- (4) Avasitta (besprinkled). *p.p.*

Ava often becomes o

- (5) Onamati (bends down). *v.*
- (6) Omuñcati (takes off (shoes, etc.); unfastens). *v.*
- (7) Okkamati (descends). *v.*
- (8) Onīta (removed from). *p.p.*

U

- (1) Ukkhipati (throws up ; raises up). *v.*
- (2) Ucchindati (cuts off). *v.*
- (3) Uppanna (born ; risen). *p.p.*
- (4) Ummagga (wrong path ; a tunnel). *m.*
- (5) Uttama (highest ; greatest ; *lit.* void of darkness or folly). *adj.*
- (6) Udaya (increase ; rise). *m.*
- (7) Ussahati (strives ; endeavours). *v.*
- (8) Ussāraṇā (causing to move back). *f.*

Upa

- (1) Upakkama (attack ; plan ; means). *m.*
- (2) Upakāra (help). *m.*
- (3) Upanisīdati (sits near). *v.*
- (4) Upamāna (comparison). *n.*
- (5) Upavāda (blaming ; finding fault). *m.*
- (6) Upanayhati (wraps in ; twists round).

Du

- (1) Duggandha (bad smell). *m.*
- (2) Dukkara (difficult to do). *adj.*
- (3) Dubbhikkha (scarcity of food ; famine).
- (4) Dukkha (misery ; pain). *n.*

Nī (Skṛ. Nih)

- (1) Nikkhamati (goes out). *v.*
- (2) Nimmita (created). *p.p.*
- (3) Niyyāti (goes out). *v.*
- (4) Nivaraṇa (hindrance to the progress of the mind). *n.*
- (5) Nīharati (ejects). *v.*

Ni

- (1) Nicaya (heaping up ; a heap). *m.*
- (2) Nigacchati (goes down to ; undergoes ; suffers). *v.*
- (3) Nikhāta (dug out). *p.p.*
- (4) Nikhila (whole). *adj.*
- (5) Nikūjati (chirps ; warbles). *v.*

Pa

- (1) Pabhavati (begins or springs from). *v.*
- (2) Pakkhipati (puts or throws in). *v.*
- (3) Padhāna (chief ; foremost). *adj.*
- (4) Pasanna (clear ; joyful). *adj.*
- (5) Paṇidahati (longs for ; aspires to). *v.*
- (6) Pajānāti (knows clearly). *v.*

Parā

- (1) Parājeti (vanquishes ; overcomes). *v.*
- (2) Parābhava (ruin ; disgrace). *m.*
- (3) Parāmasati (touches ; deals with). *v.*
- (4) Parakkama (exertion ; strife). *m.*

Pari

- (1) *Paricarati* (serves ; attends). *v.*
- (2) *Paricchindati* (marks out ; makes a limit). *v.*
- (3) *Paridhāvana* (running about). *ger.*
- (4) *Parijānāti* (knows perfectly). *v.*
- (5) *Parivisati* (feeds ; serves while eating).
- (6) *Paribhāsati* (abuses ; reviles).
- (7) *Parihārati* (uses ; bears).
- (8) *Parippuṇṇa* (completely filled). *p.p.*

Pati or Paṭi

- (1) *Paṭikkhipati* (refuses ; *lit.* throws back). *v.*
- (2) *Paṭirūpa* (suitable ; resembling ; disguised as). *adj.*
- (3) *Paṭirāja* (hostile king). *m.*
- (4) *Paṭibhāti* (dawns on ; comes to one's mind). *v.*
- (5) *Paṭinissajati* (gives up). *v.*
- (6) *Paṭigaṇhāti* (receives ; takes in). *v.*
- (7) *Paṭivedha* (attainment ; insight). *m.*

Vi

- (1) *Vigacchati* (departs ; goes away). *v.*
- (2) *Vikirati* (scatters about). *v.*
- (3) *Vijānana* (recognition ; knowledge). *ger.*
- (4) *Vividha* (various). *adj.*
- (5) *Vighāṭana* (unfastening ; opening). *ger.*
- (6) *Vidhūma* (smokeless). *adj.*
- (7) *Viṣiṭṭha* (distinguished ; diversified). *p.p.*

San

- (1) *Sanvasati* (lives together). *v.*
- (2) *Sambodhi* (complete knowledge). *f.*
- (3) *Saṅkiṇṇa* (mixed). *p.p.*
- (4) *Sanjaraṇa* (moving or going about). *ger.*
- (5) *Sammukha* (face to face with ; present). *adj.*
- (6) *Sammuti* (common consent ; convention). *f.*

Su

- (1) Sugandha (fragrance. *m.* fragrant. *adj.*).
- (2) Subhikkha (plentiful with food). *adj.*
- (3) Sukara (easily done). *adj.*
- (4) Sudukkara (very difficult). *adj.*
- (5) Sugati (happy state). *f.*
- (6) Suciṇṇa (well practised or gathered). *p.p.*

Exercise 15.

TRANSLATE INTO ENGLISH

1. "Sace bhavaṇ Soṇadaṇḍo samaṇaṇ Gotamaṇ dassanāya upasaṇkamissati, bhoto Soṇadaṇḍassa yaso parihāyissati; samaṇassa Gotamassa yaso abhivaḍḍhissati."—*D.* i, 113.

2. "So gantvā taṇ bhattaṇ pañcahi pacceka-buddhasatehi saddhiṇ saṇvibhaji; . . . te pi olokentā eva aṭṭhaṇsu."—*Dh.* A. iii, 371.

3. "So tato cuto devaloke nibbattitvā deva-manussesu saṇsaranto imasmiṇ Buddhuppāde Bhaddiyanagare seṭṭhikule nibbatti."—*Ibid.* iii, 372.

4. "So . . . nikkhitta-dhañṇe parikkhiṇe parijanaṇ pakkosāpetvā āha; 'gacchatha, tātā, pabbataṇ pavisitvā jīvaṇtā subhikkhakāle mama santikaṇ āgantukāmā āgacchatha; anāgantukāmā tatth' eva jīvathā' ti."—*Ibid.* iii, 366.

5. "Puna kaṭacchuṇ pūretvā ādāya āgacchantiṇ Uttarāya dāsiyo disvā: 'apehi, dubbinīte, na tvaṇ aṇhākaṇ ayyāya upari pakka-sappiṇ āsiñcituṇ anucchavikā' ti santajjentiyo . . . pothetvā bhūmiyaṇ pātesuṇ."—*Ibid.* iii, 311.

6. "Seyyathā pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya, mūḷhassa vā maggaṃ ācikkheyya . . . evaṃ evaṃ Bhagavatā anekapariyāyena dhammo pakāsito."—*D.* ii, 41, etc.

7. "Atha kho Ambaṭṭho māṇavo yena so vihāro saṃvuta-dvāro tena appasaddo upasaṅkamtivā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭesi. Vivari Bhagavā dvāraṃ."—*Ibid.* i, 89.

8. "Atha kho Ambapālī gaṇikā Bhagavato adhi-vāsaṇaṃ viditvā utṭhāy āsanā Bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi."—*D.* ii, 95.

9. "Attano vāmapāde dvīhi aṅgulīhi tassa pāde gahetvā vihāraṅgaṇe pothento tato tato ākaḍḍhi. So parivattanto thāmasā vissajjetuṃ ussahanto pi vissajjetuṃ nāsakkhi."—*Rasavāhinī*.

10. "Atha yakkho gajjanto bhuje appoṭhento abhi-dhāvi. Yodho pi taṭṭha ṭhito vegena ākāsaṃ abbhuggantvā vāmapādaṅgulīhi tassa hanukaṭṭhiṃ pahari."—*Ibid.*

New Words

<i>Aggala</i> = cross-bar ; latch. <i>n.</i>	<i>Abhidhāvati</i> = runs against. <i>v.</i>
<i>Adhivāsanā</i> = assent ; endurance. <i>f.</i>	<i>Abhivaḍḍhati</i> = increases. <i>v.</i>
<i>Ataramāna</i> = being unhurried. <i>pr. p.</i>	<i>Abbhuggantvā</i> = having jumped up. <i>abs.</i>
<i>Anucchavika</i> = fit ; suitable. <i>adj.</i>	<i>Asakkhi</i> = was able. <i>v.</i>
<i>Apeti</i> = moves aside. <i>v.</i>	<i>Ākoṭeti</i> = knocks upon. <i>v.</i>
<i>Appoṭhenta</i> = clapping hands. <i>pr. p.</i>	<i>Āgantukāma</i> = willing to come. <i>adj.</i>

Ācikkheyya = should tell or inform. *v.*

Ālinda = terrace. *m.*

Ukkāsivā = having coughed or cleared the throat. *abs.*

Ukkujjeyya = should turn up. *v.*

Ussahanta = trying. *pr.p.*

Kaṭacchu = spoon. *m.*

Gajjanta = roaring. *pr.p.*

Gaṇikā = courtesan. *f.*

Tāta = dear son or father. *m.*

Thāma = strength. *m.*

Dubbinā = badly trained. *p.p.*

Nikkujjita = turned down. *p.p.*

Pakka = boiled. *p.p.*

Pakkāmi = went. *v.*

Pakkosāpetvā = having caused to call. *abs.*

Paṭicchanna = covered. *p.p.*

Parivattanta = rolling or turning round. *pr.p.*

Parihāyati = decreases ; dwindles. *v.*

Pariyāya = method ; manner ; synonym. *m.*

Parikkhīṇa = exhausted. *p.p.*

Pothenta = dashing ; hitting ; striking. *pr.p.*

Buddhuppāda = time when a Buddha appears. *m.*

Bhuja = hand. *m.*

Mūḷha = gone astray ; foolish. *p.p.*

Vāma = left. *adj.*

Viditvā = having known. *abs.*

Vissajjetum = to release. *inf.*

Vega = speed. *m.*

Santajjentī = menacing. *f. ; pr.p.*

Samvuta = closed. *p.p.*

Saṁvibhajati = shares. *v.*

Samsaranta = moving about continuously ; transmigrating. *pr.p.*

TRANSLATE INTO PALI

1. The young prince Dutthagāmiṇi having collected a huge army marched against the Tamil ruler Eḷāra.

2. On the fourth day of the first half of the month of Vesākha, you should go forth from home to homelessness.

3. The rivers in this province spring from the range of hills around Adam's Peak.

4. Having deposited the relics of the royal sage in the vault of the dagoba, the king went there to do homage to them every year.

5. The lord of the yakkhas surpassed even Sakka in point of wealth.

6. The night being far spent, the deities who had assembled to hear the sage's discourse saluted him and disappeared.

7. The queen pondered over this question for a long time and finally ordered her maids to bring the stranger to her presence.

8. The thieves have taken away all the gold coins that the old woman had deposited in the brass vessel under the floor of her bedroom.

9. She despises her husband because he did not send her even a single letter since he left the country.

10. The remaining portion of his inheritance he handed over to his beloved sister, and bidding good-bye to her, set forth from the city, bound for an unknown destination.

New Words

Adam's Peak = Samantakūṭa-pabbata. *m.*

Bedroom = sayanāgāra.
n.

Beloved = piya. *adj.*

Bidding good-bye = viyogāsaṇsanāṇ katvā.

Bound for = (must here be translated) gamanāya or gantukāmo.

Deposited = nidahita.
p.p.

Despises = avamāneti;
nindati. v.

Destination = patthitaṭ-
ṭhāna. *n.*

Disappeared = antara-
dhāyi. *v.*

Even = api. *in.*

Far spent = abhikkanta.
ṭ.ṭ.

Finally = osāne ; ante.
loc.

Handed over = paṭicchā-
pesi. *v.*

Having deposited = nida-
hitvā. *abs.*

Homelessness = anagā-
riya. *n.*

Inheritance = dāyāda. *m.*

In point of wealth = dha-
nena. *ins.*

Maid = paricārikā. *f.*

Marched against = ab-
bhuyyāsi. *v.*

Ponders = jhāyati ;
anuvitakketi. *v.*

Presence = abhimukha.
n.

Province = padesa ;
janapada. *m.*

Range of hills = pabba-
tarāji. *f.*

Remaining = avasiṭṭha.
ṭ.ṭ.

Royal sage = rājisi. *m.*

Set forth = nikkhami. *v.*

Since = (-kālato) paṭṭ-
hāya. *in.*

Single = ekaka. *adj.*

Stranger = āgantuka. *m.*

Surpassed = atikkami. *v.*

Unknown = avidita ;
apākaṭa. ṭ.ṭ.

Vault = abbhantara
(-gabbha). *m.*

PASSIVE VOICE

82. It was stated in § 65 that the passive base is formed by adding *ya* to the root. This *ya* is affixed to the root in various ways :

A. It is directly added after roots ending in a vowel. In that case the radical ā of the root is changed to ī ; *i* and *u* are lengthened.

B. To the roots ending in a consonant (when the euphonic vowel is removed) it is added with the help of an ī (or i).

G. In many cases **y** of **ya** after a root ending in a consonant is assimilated to that consonant or changed together with it.

Examples

A.

Dā (to give) + ya + ti = *dāyati* (is given).

Pā (to drink) + ya + ti = *pīyati* (is drunk).

Ci (to collect) + ya + ti = *cīyati* (is collected).

Su (to hear) + ya + ti = *sūyati* (is heard).

Ni (to lead) + ya + ti = *nīyati* (is lead or carried).

Bhū (to be) + ya + ti = *bhūyati* (is becoming).

Note.—Sometimes **y** is reduplicated and a long vowel before it is shortened.

Su + ya + ti = *suyyati* (is heard).

Ni + ya + ti = *niyyati* (is led or carried).

B.

KarA (to do) + i + ya + ti = *karīyati* (is done).

HasA (to laugh) + i + ya + ti = *hasīyati* (is laughed at).

SarA (to remember) + i + ya + ti = *sarīyati* (is remembered).

Base bhuñja (to eat) + i + ya + ti = *bhuñjīyati* (is eaten).

Base iccha (to wish) + i + ya + ti = *icchīyati* (is wished).

C.

PacA (to cook) + ya + ti = *paccati* (is cooked).

HanA (to kill) + ya + ti = *haññati* (is killed).

Khāda (to eat) + ya + ti = *khajjati* (is eaten).

Badha (to bind) + ya + ti = *bajjhati* (is bound or confined).

Labha (to get) + ya + ti = *labbhati* (is got).

83. Explanation of these assimilations or changes :

c + y or t + y	becomes cc
ch + y or th + y	„ cch
j + y or d + y	„ jj
jh + y or dh + y	„ jjh
ñ + y or n + y	„ ññ
v + y	„ bb
s + y	„ ss

Note.—Not only the y of passive sign but also that of the conjugational sign of the third conjugation undergoes some of these changes. For examples see § 74.

Exercise 16.

TRANSLATE INTO ENGLISH

1. "Paccati munino bhattaṇ
Thoka-thokaṇ kule kule."—*Thg.* 31.
2. "Samitattā hi pāpānaṇ
Samaṇo ti pavuccati."—*Dhp.* 265.
3. "So bajjhataṇ pāsasatehi chabbhi,
Rammā vanā niyyatu rājadhāniṇ,
Tuttehi so haññatu pācanehi,
Bhisāni te, brāhmaṇa, yo ahāsi."—*J. Bhisa.*
4. "So . . . 'bhante, ajja ādiṇ katvā agginā pi mama
santakaṇ mā ḍayhatu, udakenā pi mā vuyhatū 'ti
patthanaṇ akāsi."—*Dh. A.* iv, 206.
5. "Addasā kho aññataro upāsako taṇ bhikkhaṇ
Kiṭāgirismiṇ piṇḍāya carantaṇ, disvāna . . . taṇ
bhikkhuṇ abhivādetvā etad avoca: 'api bhante piṇḍo
labbhatī' ti."—*V. Cullavagga.*

6. Kacchapo haṇsehi nīyamāno daṭṭhaṭṭhānato daṇḍakaṇ viṣajjetvā ākāsaṇḍaṇe patitvā dvedhā bhijji.—(See p. 92, iv, *Dh. A.*).

7. “Ath’ eko makkaṭo tattha tattha gocaṇaṇ pariyesamāno phalavantaṇ taṇ rukkhaṇ āruya phalāni khādanto tasmiṇ pāse pādena bajjhi.”—*Rasavāhinī*.

8. “Evaṇ kir’ assa ahosi: saddhā tāva dhammaṇ sotukāmā gamissanti yeva; assaddhā pi pana dhana-lobhena gantvā dhammaṇ sutvā dukkhā muccissanti ti.”—*Dh. A.* iv, 205.

9. “Ekamantaṇ nisinnaṇ kho Anāthapiṇḍikaṇ gahapatiṇ Bhagavā etad avoca: Api nu te, gahapati, kule dānaṇ dīyati ti.”—*A.* iv, 392.

10. “Dīghassa addhuno accayena tassa mahānirayassa puratthimaṇ dvāraṇ avāpurīyati; so tattha sīghena javena dhāvati; tassa sīghena javena dhāvato chavi pi ḍayhati, cammam pi ḍayhati, maṇsam pi ḍayhati.”—*M.* iii, 184.

New Words

Addhā = long time. *m.*

Avāpurīyati = is opened.
v.

Ahāsi = carried; took
by force; stole. *v.*

Kūlāgiri = name of a
village. *m.*

Gocara = food; object.
m. (*lit.* a pasture).

Chavi = upper skin. *f.*

Java = speed. *m.*

Dayhati = is burnt. *v.*

Tutta = a pike for guiding
an elephant. *n.*

Thoka = a little. *adj.*

Niyyati = is led. *v.*

Pariyesamāna = seeking.
pr.p.

Pavuccati = is said. *v.*

Pācana = goad. *n.*

Pāsa = snare. *m.*

Bajjhi = was bound. *v.*

Bajjhatam = let (him) be
bound. *v.*

Bhijji = was broken. *v.*

Makkata = monkey. *m.*

Muccissati = will be released. *v.*

Ramma = delightful. *adj.*

Rājadhāni = metropolis.
f.

Labbhati = is got. *v.*

Vissajjetvā = having left.
abs.

Vuyhati = is floated ; is carried away by water.
v.

Santaka = property. *n.*

Samitatta = state of being calmed. *n.*

Haññati = is killed. *v.*

TRANSLATE INTO PALI

1. The fraudulent are esteemed by nobody ; they are despised by everybody.

2. Have you been tormented by your enemies when you were walking alone in the desert ?

3. It is heard that our neighbour is avoided by all his friends on account of his wicked actions.

4. The prince was accompanied by his tutor, ministers, and body-guards on all his journeys.

5. Fifty soldiers and 30 horses were wounded and killed in the battle field ; their corpses were buried by some men who were bidden by the chief of the army.

6. The traveller is attacked and plundered by robbers as he is alone and has no weapons to fight with.

7. He was fed on exquisite rice which was served to him in a golden dish, and the ground of his stable was perfumed with the four odours.

8. Round the stable were hung crimson curtains, while overhead was a canopy studded with stars of gold.

9. This excellent novel is read with pleasure by many, and is always esteemed by them.

10. Your picture will be admired by many, but will not be bought by anybody.

New Words

Bidden = āṇatta. *p.p.**Body-guard* = aṅgarak-khaka. *m.**Canopy* = vitāna. *m.n.**Chief of the army* = senā-pati. *m.**Crimson* = lohitaṇṇa. *adj.**Curtain* = sāṇi. *f.**Desert* = kantāra. *m.**Excellent* = atisundara. *adj.**Exquisite* = ativisiṭṭha. *p.p.**Fraudulent* = saṭha. *adj.**Is accompanied* = pari-vāriyati. *v.**Is admired* = vimhayena olokīyati. *v.* patimāṇīyati.*Is avoided* = cajiyaṭi; vajjiyaṭi. *v.**Is attacked* = pahariyaṭi. *v.**Is buried* = nikhaṇīyati. *v.**Is bought* = kiṇīyati. *v.**Is deposited* = nidhīyati. *v.**Is esteemed* = agghīyati. *v.**Is fed* = bhojiyaṭi. *v.**Is heard* = sūyaṭi. *v.**Is hung* = olambīyati. *v.**Is killed* = māriyaṭi. *v.**Is perfumed* = vāsiyaṭi. *v.**Is plundered* = acchindiyaṭi. *v.**Is read* = paṭhiyaṭi. *v.**Is served up* = upaniyaṭi. *v.**Is tormented* = hiṇsiyaṭi. *v.**Is wounded* = vaṇiyaṭi. *v.**Journey* = cārikā. *f.**Novel* = navakathā. *f.*; navappabandha. *m.**Odour* = gandha. *m.**On account of* = nissāya. *in.**Overhead* = upari. *in.**Pleasure* = pīti; tuṭṭhi. *f.**Round* = samantā. *ad.**Studded* = khacita. *p.p.**Tutor* = sikkhāpaka. *m.*

CAUSAL SUFFIXES

The causal suffixes and the method of forming causal verbs are given in §74 of the First Book.

84. Of the four causal suffixes only *e* and *aya* are annexed to the roots ending in *u* or *ū*; only *āpe* and

āpaya are annexed to the roots ending in **ā**, and to all the roots of the 8th conjugation.

Any one of the four may be annexed to the roots ending in a vowel other than the above, or in a consonant.

85. To the passive verbs these are annexed together with an **i** inserted between the suffix and the passive sign **ya**, e.g.

Causal Active : *Harāpeti* (causes to carry).

Causal Passive : *Harāpiyati* (is caused to carry).

86. The causal suffixes are annexed not only to verbs but also to the Participles, Absolutes, Infinitives and Primary Derivatives when they are expressing a causal meaning.

Participles

Paca (to cook) + **e** + **nta** = *pācenta* (causing to cook).

Kara (to do) + **e** + **nta** = *kārenta* (causing to do).

Absolutes

Hara (to carry) + **āpe** + **tvā** = *harāpetvā* (having caused to carry).

Bhuja (to eat) + **āpe** + **tvā** = *bhojāpetvā* (having fed or caused to eat).

Infinitives

Mara (to die) + **āpe** + **tun** = *mārāpetum* (to kill).

Base gāṇha (to take) + **āpe** + **tun** = *gāṇhāpetum* (to cause to take).

Primary Derivatives

Dā (to give) + **āpe** + **tu** = *dāpetu* (one who causes to give).

Gaha (to take) + **āpe** + **aka** = *gāhāpaka* (one who causes to take).

87. A causal verb formed from a transitive root takes more than one object. When it has taken two objects, one of them is called the "direct," and the other "indirect."

Puriso kammakāraṃ rukkhaṃ chindāpeti (the man causes the labourer to cut a tree).

Here *rukkhaṃ* is the direct object, being the thing wanted by the man. *Kammakāraṃ* is the indirect object, as the man's requirement does not lie with him.

88. It should be noted that this indirect object often takes the instrumental case.

Gahapatānī dāsiyā odanaṃ Pācāpeti (the mistress of the house causes the slave woman to cook rice).

Here *dāsiyā* is in the instrumental. This may be changed to *dāsīm* without altering the sense.

89. The subject in a sentence formed with a simple verb may become the indirect object when the same sentence is reconstructed with a causal verb.

Sūdo odanaṃ pacati (the cook boils the rice) is a sentence with a simple verb. When this verb is replaced with a causal one from the same root the subject becomes the object, and some one else becomes the subject.

Sūdaḥjettho sūdaṃ odanaṃ pāceti (the head-cook causes the cook to boil rice).

Sūdo in the first sentence has become *sūdaṃ* in the second.

Exercise 17.

TRANSLATE INTO ENGLISH

1. "Rājā pasanno aparāṇi pi pañca-vattha-satāṇi āharāpetvā pādamūle ṭhapāpesi."—*Dh. A. i, 219.*

2. " Rājā te sabbe gāhāpetvā . . . āvāṭe khaṇāpetvā te tattha nisīdāpetvā upari palālaṇ vikirāpetvā aggiṇ dāpesi."—*Ibid.* i, 223.

3. " Pañcasata-tāpase Himavantato āgantvā nagare bhikkhāya carante disvā pasīditvā nisīdāpetvā bhojetvā paṭiññaṇ gahetvā cattāro māse attano santike vasāpetvā . . . uyyojesuṇ."—*Ibid.* i, 203.

4. " Daharakālato paṭṭhāya hi taṇ mārāpetuṇ vāyamanto va seṭṭhī mārāpetuṇ nāsakkhi ; kiṇ akkharasamayāṇ sikkhāpessati ?"—*Ibid.* i, 180.

5. " Gāmamajjhe vuttappakāraṇ gehaṇ kāretvā-gāmasatato paṇṇākāraṇ āharāpetvā janapadaseṭṭhino dhītaṇ āharitvā maṅgalaṇ katvā seṭṭhissa sāsaṇaṇ paṇiṇi."—*Ibid.* i, 182.

6. " Tassa heṭṭhābhāgaṇ sodhāpetvā pākāra-parikkhepaṇ kārāpetvā vālikaṇ okirāpetvā dhaja-patākaṇ ussāpetvā vanappatiṇ alaṅkaritvā . . . patthanaṇ katvā pakkāmi."—*Ibid.* i, 1.

7. " Tena kho pana samayena āyasmato Sāriputtassa upaṭṭhāka-kulaṇ āyasmato Sāriputtassa santike dāra-kaṇ pāhesi : imaṇ dāra-kaṇ thero pabbājetū 'ti."—*V.* i. 83.

8. " Sace vo dhanena attho, khippaṇ maṇ bandhanā mocetvā sīsaṇ nahāpetvā ahatavattḥāni acchādetvā gandhehi vilimpāpetvā pupphāni pilandhāpetvā ṭha-pethā ti."—*J. Vedabbha.*

9. " Sakko devarājā : ' kiṇ no sādharmaṇa rajjena ti Asure dibbapānaṇ pāyetvā matte samāne pādesu gahetvā sinerupapāte khipāpesi."—*J. Kulāvaka.*

10. " Rājā pañcasate naggasamaṇake gāhāpetvā . . . āvāṭesu nikhaṇāpetvā palālehi paṭicchādetvā aggiṇ dāpesi."—*Dh. A.* iii. 67.

New Words

Akkaṣasamaya = science
of reading and writing.
m.

Ahata = new. *adj.*

Āharāpetvā = having
caused to bring. *abs.*

Uyyojesi = sent away. *v.*

Okirāpetvā = having
caused to strew. *abs.*

Dahara = young. *adj.*

Dāpesi = caused to give.
v.

Nagga = naked. *adj.*

Nikhanāpetvā = having
caused to dig. *abs.*

Paṭiññā = consent ;
promise. *f.*

Paṇṇākāra = present. *m.*

Paṭṭhanā = aspiration. *f.*

Pabbājeti = causes to
become a monk. *v.*

Parikkhepa = encircling.
m.

Palāla = straw. *n.*

Pāyetvā = having caused
to drink. *abs.*

Pāhesi = caused to send.
v.

Bandhana = bond ;
binding. *n.*

Maṅgala = (marriage)
ceremony. *n.*

Mocetvā = having untied
or released. *abs.*

Vanappati = a tree which
bears fruit without
flowers. *m.*

Vāyamanta = trying.
pr.p.

Vilimpāpetvā = having
caused to be toiletted.
abs.

Vikirāpetvā = having
caused to scatter. *abs.*

Vuttaṭṭhakāra = of the
given description. *adj.*

Sādhāraṇa = common.
adj.

Sikkhāpeti = teaches. *v.*

Sodhāpetvā = having
caused to cleanse. *abs.*

TRANSLATE INTO PALI

1. The monarch of the realm caused a great *stūpa* to be erected at the spot where the Elder was killed.

2. He caused the great palace to be rebuilt at a cost of hundred thousand gold pieces.

3. You must make him do this or else he is sure to cause the enemy king to attack your realm.

4. "If you want the crown, release me from these bonds" said the clever brahmin to the young prince.

5. The princess caused the three soothsayers to be brought to her and made them severally explain to her why she could not marry her lover.

6. The brahmin Uddālaka Āruṇi taught his son Svetaketu all he knew.

7. The farmer caused a well to be dug right in the middle of his field by the peasants.

8. The mother caused the slave-woman to feed her baby.

9. The evil monk Devadatta made the foolish prince Ajātasattu kill his own father.

10. Having caused red flowers to be hung round his neck, the Prime Minister had him led from junction to junction and street to street.

New Words

Causes to attack = hanā-
peti. *v.*

Caused to feed = pāyā-
pesi. *v.*

Caused to be rebuilt =
puna kārāpesi. *v.*

Clever = (upāya)-kusala.
adj.

Could not = na sakkhi. *v.*
(with infinitive).

Cost = paribbaya. *m.*

Crown = makuṭa. *n.m.*

Else = no ce. *in.*

Had (him) led = nayā-
pesi. *v.*

Having caused to be hung
= olambāpetvā. *abs.*

(Is) sure = addhā; dhu-
vaṇ. *ad.*

Junction = siṅghāṭaka.
n.

Lover = vāritaka; piyā-
yaka. *m.*

Made (them) explain =
vitthārāpesi. *v.*

<i>Must make (him) do</i> =	<i>Soothsayer</i> =	<i>nimitta-</i>
<i>kāretabbaj. pt.p.</i>		<i>pāṭhaka. m.</i>
<i>Peasant</i> = <i>gāmika</i> ; <i>jāna-</i>	<i>Taught (he)</i> =	<i>uggaṇ-</i>
<i>padika. m.</i>		<i>hāpesi. v.</i>
<i>Realm</i> = <i>rajja. n.</i>	<i>To marry</i> = <i>āvāhetuṃ</i> or	
<i>Severally</i> = <i>visuṃ visuṃ.</i>	<i>vivāhetuṃ*. inf.</i>	
<i>in.</i>		

*To bring a woman in marriage is *āvāha*; to give away a woman is *vivāha*.

SYNTAX

Position of Words in a Sentence

90. Words qualifying the subject or the object generally come before the subject or object respectively.

Adverbs come before the verb ; but the adverbs of time always come first in a sentence, *e.g.*,

Tadā tasmiṃ gāme cattāro purisā mahantaṃ rukkhāṃ
sihaṃ chindissu.

Subject : purisā.

Word qualifying it : cattāro.

Object : rukkhāṃ.

Word qualifying it : mahantaṃ.

Verb : chindissu.

Adverb : sihaṃ.

Extension of Predicate : tadā ; tasmiṃ gāme.

91. Addressing words (which are in the vocative) are very often placed first in a sentence.

(1) “ *Bhante*, imasmiṃ sāsane kati dhurāṇi ? ” (Reverend Sir, how many offices or responsibilities are there in this religion ?)—*Dh. A. i, 7.*

(2) “ *Āvuso*, imaṃ temāsaṃ katīhi iriyāpathehi vītināmessatha ? ” (Brethren, in how many postures will you spend these three months ?)—*Ibid. i, 9.*

(3) “ *Bhoti*, sace vejjaṃ ānessāmi, bhattavetaṇaṃ dātabbaṃ bhavissati. ” (My dear, if I bring a physician, food and fees should be given to him).—*Ibid. i, 25.*

92. A. Interrogation is expressed by using interrogative adverbs, pronouns, or particles at the beginning of a sentence.

When there is an interrogative word in a sentence, the addressing word, if there be any, takes the second, the last, or some other place in it.

(1) “*Kiṇ kathesi, bhātika ?*” (What do you say, brother ?)—*Dh. A. i, 6.*

(2) “*Ap’ āvuso, amhākaṇ satthāraṇ jānāsi ?*” (Do you, reverend friend, know our Master ?)—*D. ii, 162.*

(3) “*Kim. pana, bhante, idāni pi dinne labhissanti ti ?*” (What, Sir, will they get it if it is given now ?)—*Dh. A. I, 104.*

(4) “*Kuhiṇ yāsi, upāsaka ?*” (Where do you go, devotee ?)—*Ibid. i, 18.*

(5) “*Kahaṇ gato’ si, āvuso ?*” (Where did you go, friend (monk) ?)—*Ibid. ii, 257.*

(6) “*Ko tattha vasati ?*” (Who is dwelling there ?), —*Ibid. i, 14.*

(7) “*Kasmā so sappo etaṇ na ḍasi ?*” (Why did this serpent not bite him ?)—*Ibid. ii, 258.*

B. Interrogation is also expressed by placing the verb first in a sentence, followed by the particle *nu* very often.

“*Passatha nu tumhe, bhikkhave, amuṇ mahantaṇ aggikkhandhaṇ . . . ?*” (Do you, O monks, see that great mass of fire ?)—*A. iv, 128.*

93. Words of assent also are placed at the beginning of a sentence. Addressing words in such sentences are placed next to the assenting words.

(1) “ *Āma, samma*, idānāhaṇ vihāraṇ gantvā therāṇ . . . disvā āgato ’mhi.” (Yes, friend, just now I went to the monastery and came back having seen the thera). —*Dh. A. i, 19.*

(2) “ *Evam, āvuso* ’ti kho āyasmā Ānando tassa bhikkhuno paṭissutvā yena Bhagavā ten ’upasaṅkami.” (Replying to that monk (saying) “ yes, Sir,” the venerable Ānanda went to the place where the Blessed One was). —*D. ii, 144.*

94. Extension of Predicate, be it a single word, a phrase, or a clause is placed before the verb.

(1) “ *Ajja* kho pan ’Ānanda, *rattiyā pacchime yāme, Kusinārāyaṇ* . . . *Mallānaṃ sālavana, antarena yamakasālānaṃ*, Tathāgatassa parinibbāṇaṇ bhavissati.” —*D. ii, 134.*

Subject : parinibbāṇaṇ.

Predicate : bhavissati.

Extensions of the same :

- (i) *ajja.*
- (ii) *rattiyā pacchime yāme.*
- (iii) *Kusinārāyaṇ Mallānaṇ sālavana.*
- (iv) *antarena yamaka-sālānaṇ.*

(2) *Luddako migaṇ māretvā maṇsaṇ pacitvā khāditvā pāṇiyaṇ pivitvā avasesam ādāya ghaṇaṇ agamāsi.*

Extensions of the predicate here are :

- (i) *migaṇ māretvā.*
- (ii) *maṇsaṇ pacitvā.*
- (iii) *(maṇsaṇ) khāditvā.*
- (iv) *pāṇiyaṇ pivitvā.*
- (v) *avasesam ādāya.*

95. The conditional particles “sace,” “yadi” and the interjections are placed at the beginning of a sentence.

96. Copulative **ca**, disjunctive **vā** and the conditional **ce** are never placed at the beginning of a sentence.

(1) “*Sac’ āhaṇ gehaṇ gamissāmi: Sāmiko te kuhin? ti pucchissanti.*” (If I go home, they will ask me: “Where is your husband?”)—*Dh. A. ii, 222.*

(2) “*Yadī pana me parājayo bhaveyya, matam me jīvītā seyyo.*” (It is better to die if I am to be vanquished).—*Guttīlavimāna.*

(3) “*Pāpaṇ ce puriso kayirā,
Na taṇ kayirā punappunaṇ.*”

(If a man does a bad action once, he should not do it again and again).—*Dhp. 117.*

(4) “*Aho! Imasmiṇ loke ayuttaṇ vattati.*” (Alas! injustice prevails in this world!)—*J. Kukkura.*

(5) *Hā! Hato’ smi.* (Ah! lost am I).

(6) “*Ekasmiṇ pabbatapāde sīho ca vyaggho ca ekissā yeva guhāya vasanti.*”—*J. Māluta.*

Note here that the two subjects, which are in the singular, are connected with **ca**, and the verb is in the plural.

97. The following indeclinables are used correlatively:—

- (i) *Yathā* (as); *tathā* (so).
- (ii) *Yāva* . . . ; *tāva* (as long as; until).
- (iii) *Yadā* (when); *tadā* (then).
- (iv) *Yattha* (where); *tattha* (there).

(1) “*Yathā* me dhanacchedo na hoti *tathā* karissāmi.”
(I shall so see to it (*lit.* do it) that there is no loss to my wealth).—*Dh. A. i, 25.*

(2) *Yāvā'* haṇ āgamissami *tāva* idh 'eva tiṭṭhāhi.
(Wait here till I come).

(3) “*Yadā* te vivadissanti.
Tadā ehinti me vasaṇ.”—*J. Sammodamāna.*

(They will (then) come under my power when they will begin to dispute among themselves).

(4) *Yattha* Bhagavā dhammaṇ deseti *tattha* mahājano sannipatati. (A great crowd assembles (there) where the Blessed One preaches the doctrine).

Note that the clause containing the relative is placed first.

CONCORD

98. When there are several subjects of different persons and one verb in a sentence, the verb is put in the First Person plural.

Should there be no subject of the First Person, the verb is put in the Second Person plural.

(1) *So ca tvaṇ ca ahaṇ ca gāmaṇ gacchāma.* (He, you and I go to the village).

(2) *Te ca tumhe ca nadiyaṇ nahāyatha.* (They and you bathe in the river).

99. One subject may have more than one finite verb.

“*Kiṇ bhāṇe, tiṭṭhatha?* *Imaṇ kumāraṇ gaṇhatha, haṇatha, palāpetha.*” (Why do, you fellows, stand still? Take this prince, beat him, and drive him away).—*J. Nidāna.*

The subject *tumhe* here is understood. In analysing this, one must introduce the subject with each verb.

100. When there are more than one subject connected with "ca," in a sentence, the verb must be in the plural. In this case the action of the various subjects must be similar.

"Rājā ca rājaputtā ca janapade niyuttaka-puriso ca bhaṇḍāgāriko ca anupubbena kālaṅkatvā saddhiṃ parisāya sagge uppajjīsu."

(The king, the princes, the officer who was in charge of the remote district, and the treasurer died in their turn and were born in heaven with their own followers).
—*Khp. A.* 203.

101. When an action of many is the same, but if some of them are introduced by one of the particles "saha," "saddhiṃ," or "samaṃ" (denoting "with"), or with the instrumental case, the verb follows the subject which is in the nominative.

(1) *Rājā saha parisāya uyyānaṃ agami.* (The king went to the park together with his following).

(2) "*Ajjā' haṃ pañcahi bhikkhusatehi saddhiṃ vihāre yeva nisīdissāmi.*" (Today, I shall stay in the monastery together with five hundred monks).—*Dh. A.* i, 369.

(3) *Saṭṭhā Ānandattherena pacchāsamaṇena piṇḍāya cari.* (The master went on his begging round followed by his attendant, Elder Ānanda).

In this third example there is no connecting particle but only the instrumental case.

Note—*Saha* is placed before the connected word, and *saddhiṃ* after the same; *samaṃ* is found very seldom, it is seen placed before the connected word.

102. When the subject is a collective noun the verb takes the singular form.

(1) “*Tesu gacchantesu sañjayassa parisā bhijji.*” (Sañjaya’s following was broken when they—Sariputta and Moggallāna—were going away).—*Dh. A. i, 95.*

There were many persons, but as they were taken collectively the verb stands in the singular.

(2) “*Raṇṇo Udenassa orodho yen’ āyasmā Ānando ten’ upasaṅkami.*” (The harem of King Udena came to the place where the venerable Ānanda was).—*V. Cullavagga.*

103. The following couples of indeclinables, in the same sentence, give the following meanings :—

- (i) *Ca . . . ca* (both . . . and).
- (ii) *Vā . . . vā* (whether . . . or ; either . . . or).
- (iii) *Pi . . . pi* (both . . . and).
- (iv) *Ca . . . ca* or *vā . . . vā* in a negative sentence are equivalent to *neither . . . nor*.

(1) “*Tasmim̐ khaṇe Mahā-Moggallānatthero ca Ānandatthero ca cintesum̐.*” (At that moment, both the Elders Mahā-Moggallāna and Ānanda thought).—*Dh. A.*

(2) “*Manasā ce paduṭṭhena bhāsati vā karoti vā.*” (If one speaks or acts with a corrupted mind).—*Dhp. 1.*

(3) “*Hatthe pi chindanti atho pi pāde.*” (They cut both their hands and (also) their feet).—*Revatī-Vimāna.*

(4) (a) *Tayā vā mayā vā tattha gantabbam̐.* (Either you or I must go there).

(b) *Tehi vā amhehi vā tam̐ na katabbam̐.* (Neither by them nor by us should it be done).

Another way of conveying the same meaning is :

(c) *N'eva tumhehi na amhehi taṃ bhuñjitabbaṃ.*
(Neither by you, nor by us should it be eaten).

(d) *Na ca so na ca añño paralokaṃ gacchati.* (Neither the same person, nor another (person) goes to the other world).

Exercise 18.

TRANSLATE INTO ENGLISH

1. "Na tassaṃ parisāyaṃ koci devo abhivādeti vā paccuṭṭheti vā."—*D. ii, 226.*

2. "Pāṭaliputtassa kho, Ānanda, tayo antarayā bhavissanti: aggito vā, udakato vā, mithubhedā vā."
—*D. ii, 88.*

3. "Mahājano attano attano putta-dhītu-ñātīnaṃ atthāya paridevamāno mahāsaddam akāsi."—*Dh. A. ii, 6.*

4. "Te attano antevāsikehi adḍhateyyehi paribbājakasatehi saddhiṃ Veḷuvanaṃ agamaṃsu."—*Dh. A. i, 95.*

5. "Satthari Aggālave cetiye viharante bahū upāsikā ca bhikkhuniyo ca vihāraṃ dhammasavaṇāya gacchanti."—*J. i, 160.*

6. "Kosalarājā mahantena balena āgantvā Bārāṇasiṃ gahetvā taṃ rājānaṃ māretvā tass' eva aggamaheṣiṃ attano aggamaheṣiṃ akāsi."—*J. Asātarūpa.*

7. "Sace ayyā imaṃ temāsaṃ idha vasissanti, ahaṃ . . . uposathakammaṃ karissāmi."—*Dh. A. i, 290.*

8. "Yāv' assa añño koci pattaṇ na gaṇhāti, tāv' assa gantvā pattaṇ gaṇha."—*Dh. A. iv, 128.*

9. "Sādhū, mayaṇ, bhante, labheyyāma Bhagavantāṇ dassanāya."—*V. Mahāvagga.*

10. "Musā na bhāse na ca majjapo siyā."—*A. i, 214.*

11. "Tasmiṇ khopana, brāhmaṇa, yaññe n' eva gāvo haññiṇsu, na ajelakā haññiṇsu."—*D. i, 141.*

12. "Ko nu kho, bho, pahoti imaṇ mahāpaṭṭhaviṇ . . . sattadhā, samāṇ, suvibhattaṇ vibhajituṇ?"—*D. ii, 234.*

104. *Note*—*A.* "Aḍḍateyyehi paribbājakasatehi" in the fourth sentence above, is a peculiar use of words. It ought to be : aḍḍateyya-satehi paribbājakehi (with 250 wandering ascetics); but *sata* here is compounded with *paribbājaka*. *Sattamanussa-kotiyo* is another compound of this kind.

B. The word *aḍḍateyya* also deserves special notice.

Aḍḍateyya = $2\frac{1}{2}$ (three minus a half).

Two other numerals similar to this are :

Diyaḍḍha = $1\frac{1}{2}$ (two minus a half).

Aḍḍhuḍḍha = $3\frac{1}{2}$ (four minus a half).

New Words

Aggamahesi = chief
queen. *f.*

Aggālava = name of a
shrine. *n.*

Añño koci = someone
else.

Attāya = for. (*dat sin.*).

Antarāya = danger. *m.*

Abhivādeti = bows down.
v.

Ayya = lord. *m.*

Assama = hermitage. *m.*

Ācikkhati = says ;
informs. *v.*

Uposathakamma = keeping of the Uposatha; observance of 8 precepts. *n.*

Ñāti = relation. *m.*

Dassana = seeing; sight. *n.*

Paccuttheti = rises from the seat. *v.*

Paridevamāna = weeping. *pr.p.*

Pahoti = is able. *v.*

Pāṭaliputta = name of a city; Patna. *n.*

Bala = force; army. *n.*

Bhāse = let say. *v.*

Bho = my dear. *in.*

Majjaṇṇa = one who drinks intoxicating liquors. *adj.*

Mā = don't. *in.*

Mithubheda = dissent among themselves. *m.*

Musā = lie; falsehood. *in.*

Yañña = sacrifice. *m.*

Vibhajitum = to divide. *inf.*

Sādhū, labheyyāma = it is well if we get.

Siyā = may be. *v.*

Suvibhatta = well divided. *p.p.*

Haññati = is killed. *v.*

TRANSLATE INTO PALI

1. "Koṇḍañña heard the news that the Great Being had retired from the world, and drawing near to the sons of those seven Brahmans, he spoke to them as follows."—*B.T.* 52.

2. "Whether the young prince become a Buddha or a king, we will each one give a son: so that if he become a Buddha, he shall be followed ... by monks of the warrior caste."—*Ibid.* 53.

3. "Sir," replied the gods, "it is because a son has been born to king Suddhodana, who shall sit at the foot of the Bo-tree, and become a Buddha."—*Ibid.* 49.

4. "Now those nuns said to Mahā-Pajāpati the Gotamī: Neither have you received the upasampadā

ordination, nor have we; for it has thus been laid down by the Blessed One: 'Nuns are to be ordained by monks.'"—*L.G.B.* 120.

5. "Be it so," said the venerable Soṇa, and praising the words spoken by the venerable Mahā-Kaccāna, . . . he put his sleeping place in order . . . and departed on his way to Sāvattthi.—*Ibid.* 128.

6. "But those ministers who had advised that neither should the prince be slain, nor Devadatta, nor monks, but that the king should be informed of it, . . . them he advanced to high positions."—*Ibid.* 150.

7. "And the Rājā of Magadha, Seniya Bimbisāra, said to the prince Ajātasattu: Why did you want to kill me, prince?"—*Ibid.* 150.

8. "If you then want the kingdom, prince, let this kingdom be yours." And he handed over the kingdom to Ajātasattu, the prince.—*Ibid.* 150.

9. "Yes, Reverend Sir," said the venerable Ānanda to the Blessed One in assent, and spread the couch with its head to the north between twin sal-trees.—*B.T.* 95.

10. "Why has my son returned so quickly?" asked the king. "Sire, he has seen an old man," was the reply; "and because he has seen an old man, he is about to retire from the world."—*Ibid.* 57.

New Words

Advanced = vaḍḍhāpesi;
pāpesi. *v.*

Advised = anusāsi. *v.*

Assent = anumati. *f*

As follows = evaṃ; vuc-
camānākārena. *ad.*

*Because**

Be ordained = upasam-
pādetabba. *pt. p.*

Couch = mañcaka. *m.*

Departed = nikkhami. *v.*

Drawing near = upasañ-
kamitvā. *abs.*

Followed by = anugata ;
parivuta. *p. p.*

Handed over = paṭicchā-
pesi. *v.*

High position = uccaṭṭhāna. *n.*

Laid down = paññatta.
p. p.

Let be = hotu. *v.*

Nun = bhikkhunī. *f.*

Ordination (higher) =
upasampadā. *f.*

Praising = thomenta.
pr. p.

Puts in order = paṭisā-
meti. *v.*

Reply = paṭivacana. *n.*

Returns = paṭinivattati ;
paccāgacchati. *v.*

Seen = diṭṭha. *p. p.*

Should be informed =
ārocetabba. *pt. p.*

Should be slain = māre-
tabba. *pt. p.*

Sire = deva. *m.*

Sleeping place = senā-
sana ; sayanaṭṭhāna. *n.*

Spoken = vutta. *p. p.*

Spreads = attharati ;
pattharati. *v.*

Twin = yamaka. *adj.*

Warrior = khattiya. *m.,*
adj.

Why = kasmā. *iu.*

* There is no word in Pali exactly corresponding to *because*, it should be translated with *kāraṇā* or *uā* (both in the ablative), joined to a past participle. For instance : " because he has seen " may be translated : *diṭṭhauā diṭṭhakā-
raṇena* or *diṭṭhakāraṇā*.

TADDHITA OR THE SECONDARY DERIVATION

It was stated in the First Book (§ 45) that there are five classes of nouns, of which the first, second and the third classes have already been explained ; the fifth, *Taddhitānāma*, has now to be explained.

105. "Taddhita" or a secondary derivative is formed from a substantive or a primary derivative by adding another suffix, (denoting some special meaning), to it.

A. These derivatives are *adjectives* in their nature, but in most cases are used as substantives.

B. The final vowel of a word is often elided before a Taddhita suffix.

C. The first vowel of the word, to which the suffix is added, is often strengthened when it is not followed by a double consonant. In this case *a* becomes *ā* ; *i*, *ī* become *e* ; *u*, *ū* become *o*.

D. To indicate that some suffix required strengthening, an *indicatory letter* (anubandha) is affixed by the grammarians to it. This indicatory letter is generally *ṇ*.

The main divisions of the Taddhitas are :

- (i) **Sāmañña-Taddhita** (General).
- (ii) **Bhāva-Taddhita** (Gerundial).
- (iii) **Avyaya-Taddhita** (Indeclinable).

The first division is again divided into the following sub-divisions :—

- (1) *Apaccattha* (suffixes denoting lineage).
- (2) *Anekattha* (suffixes denoting various meanings).
- (3) *Atthyattha* (suffixes denoting possession).
- (4) *Saṅkhyā* (suffixes denoting numbers).

(i) *Sāmañña*—(1) *Appaccattha*

106. Suffix “ṇa” is added to some nouns to denote a lineage. (Note that ṇ is indicative of strengthening).

Examples

Vasiṭṭhassa apaccan (puriso) = *vāsiṭṭho*.

(*Vasiṭṭha* is the name of a sage ; a person born in his lineage is known as *vāsiṭṭha*).

Formation

Vasiṭṭha + ṇa (when the last vowel and ṇ are dropped) becomes *Vasiṭṭh* + a ; after strengthening the first vowel and joining the last one to the stem it becomes *Vāsiṭṭha*.

Now, this being an adjective may qualify any male, female, or a group born in the clan of *Vasiṭṭha*. Therefore it may take the gender of the person or the group for which it stands.

If the person be a man it is in the masculine.

If the person be a woman it takes the feminine form, *Vāsiṭṭhī*.

If it be a family it is in the neuter.

Similarly formed are :

Bhāradvāja + ṇa = *Bhāradvāja* (of the *Bhāradvāja*'s lineage).

Gotama + ṇa = *Gotama* (of the Gotama clan).

Vasudeva + ṇa = *Vāsudeva* (of the Vāsudeva clan).

Baladeva + ṇa = *Bāladeva* (of the Bāladeva clan).

(There is no necessity of strengthening in *Bhāradvāja* and *Gotama* as the first vowels of them are already strong).

107. “Nāyana” and “ṇāna” are suffixed to Vaccha, Kacca and some other names to denote the lineage.

Vaccha + ṇāyana = *Vacchāyana* (of the Vaccha's lineage).

Kacca + ṇāyana = *Kaccāyana*.

Kacca + ṇāna = *Kaccāna* (of the Kacca's lineage).

Moggalla + ṇāyana = *Moggallāyana*.

Moggalla + ṇāna = *Moggallāna* (of the clan of Moggalla).

In the first two instances the vowels are not strengthened because they are followed by double consonants.

108. “Neyya” is suffixed to Kattikā, Vinatā and some other feminine nouns to denote their offspring.

Kattikā + ṇeyya = *Kattikeyya* (the offspring of Kattikā).

Vinatā + ṇeyya = *Venateyya* (the offspring of Vinatā).

Bhaginī + ṇeyya = *bhāgineyya* (the offspring of the sister).

Rohiṇī + ṇeyya = *Rohiṇeyya* (the offspring of Rohiṇī).

109. “Nava” is suffixed to Manu, Upagu and such others to denote the offspring.

Manu + ṇava = *Māṇava* (Manu's offspring).

Upagu + ṇava = *Opagava* (Upagu's offspring).

Paṇḍu + ṇava = *Paṇḍava* (of the lineage of Paṇḍu).

110. "Nera" is suffixed to Vidhavā and some others to denote the offspring.

Vidhavā + ṇera = *Vedhavera* (the offspring of a widow).

Samāṇa + ṇera = *Sāmaṇera* (a novice of a monk).

(i) *Sāmañña* (ii) *Anekattha*

111. "Nika" is suffixed to some nouns to denote the meanings: mixed with, engaged in, living by means of, going by means of, relating to, playing upon, connected with, dealing with, carrying upon, born in or belonging to a place, studying, possession, etc.

A. Mixed with :

Ghata + ṇika = *ghātika* (mixed with ghee).

Loṇa + ṇika = *loṇika* (mixed with salt or salted).

B. Engaged in :

Nāvā + ṇika = *nāvika* (engaged in a ship).

Sakaṭa + ṇika = *sākaṭika* (engaged in a cart).

C. Living by means of :

Balisa + ṇika = *bālisika* (a fisherman; living by means of a hook).

Vetana + ṇika = *vetanika* (a labourer; one who lives upon wages).

D. Going by means of :

Pada + ṇika = *pāsika* or *padika* (a pedestrian).

Ratha + ṇika = *rathika* (one who goes in a chariot).

E. Relating to :

Samudda + *ṇika* = *sāmuddika* (marine ; relating to the sea).

Ratṭha + *ṇika* = *ratṭhika* (relating to the country).

F. Playing upon :

Viṇā + *ṇika* = *veṇika* (a lutanist).

Vaṇsa + *ṇika* = *vaṇsika* (a flutist).

G. Connected with :

Dvāra + *ṇika* = *dovārika** (a gate-keeper).

Bhaṇḍāgāra + *ṇika* = *bhaṇḍāgārika* (a treasurer ; connected with a treasury).

H. Dealing with :

Taṇḍula + *ṇika* = *tāṇḍulika* (rice-merchant).

Tela + *ṇika* = *telika* (dealer in oil).

Sūkara + *ṇika* = *sūkarika* (dealer in swine).

I. Carrying upon :

Sīsa + *ṇika* = *sīsika* (one who carries on the head).

Khandha + *ṇika* = *khandhika* (one who carries on the shoulder).

J. Born in or belonging to a place :

Magadha + *ṇika* = *Māgadika* (born in or belonging to Magadha, the kingdom).

Arañña + *ṇika* = *ārañṇika* (born in or living in a forest).

Loka + *ṇika* = *loika* (belonging to the world).

Apāya + *ṇika* = *āpāyika* (born in the hell).

K. Studying :

Vinaya + *ṇika* = *venayika* (one who studies vinaya, the disciplinary code).

**Dvāra* becomes *dovāra*, through *duvāra*.

Suttanta + ñika = *suttantika* (one who studies the discourses of the Buddha).

Takka + ñika = *takkika* (a logician).

L. Possession :

Saṅgha + ñika = *saṅghika* (belonging to the community of monks).

Sarīra + ñika = *sārīrika* (belonging to or stationary in the body).

M. Performed by :

Kāya + ñika = *kāyika* (performed through the body ; bodily).

Vācā + ñika = *vācasika* (performed through speech ; verbal).

Mana + ñika = *mānasika* (mental).

(In the last two examples s is inserted between the stem and the suffix).

Exercise 19.

TRANSLATE INTO ENGLISH
AND DEFINE THE DERIVATIVES

1. Ayaṇ māṇavo mayi manañ pasādetvā kālaṅkatvā Tāvatiṇsadevaloke tiṇsayojanike kanakavimāṇe nibbat-tissati."—*Dh. A. i, 26.*

2. Sūkarikā, sākuṇikā, jālikā ca, saṅghikaṇ balak-kārena gahetvā khādantā ca ito cavitvā āpāyikā bhavissanti.

3. Ekūnatīṇsa-vasso Bodhisatto attano ekam eva puttāṇ sabba-sampattiṇ ca pahāya gantvā kāsāva nivattho mattikāpattam ādaya aññehi dinnāhārena jīvikaṇ kappesi.

4. Bhaṇḍāgāriko raññā dhaṇaṇ labhivā mahantaṇ pāsādaṇ kāretvā dvāre dovārikaṇ ṭhapetvā uparipāsāda-gato kāyikamānasikaṇ sukhaṇ vindati.

5. Mahā-kaccāyanatthere Kuraraghara-nagaraṇ upanissāya viharante Soṇo nāma seṭṭhiputto tassa santike pabbajitvā aparabhāge "Soṇo Kuṭikaṇṇo" ti pākaṇ ahosi.

6. Atha kho āyasmā Ānando Kosinārakānaṇ Mallānaṇ ārocesi: "Aja kho, Vāsiṭṭhā, rattiyā pacchime yāme Tathāgatassa parinibbāṇaṇ bhavissatī" ti.

7. Suttantikā venayikā āraññikā ca bahavo bhikkhavo Laṅkāyaṇ mahādubbhikkha-bhaye vattamāne samuddapāraṇ gantvā attano jīvitaṇ rakkhantā dhammavinayaṇ ca rakkhiṇsu.

8. Iddhimantānaṇ aggo Mahā-Moggallānatthero Bhagavato parinibbāṇato puretaram eva parinibbāyi.

9. "Atha kho tesā dvādasa-nahutānaṇ Māgadhi-kānaṇ brāhmaṇa-gahapatikānaṇ etadahosi: Uruvela-Kassapo Mahāsamaṇe brahmacariyaṇ caratī ti."—V. i, 36.

10. "Assosi kho rājā Māgadho seṇiyo Bimbisāro: Samaṇo khalu bho Gotamo Sakyaputto, Sakyakulā pabbajito Rājagahaṇ anuppatto' ti."—V. i, 35.

New Words

Agga = highest; foremost. *adj.*

Anuppatṭa = arrived; attained. *p.p.*

Aparabhāge = afterwards. *loc.*

Assosi = heard. *v.*

Āyasmantu = venerable; (*lit.* having a long life). *adj.*

Upanissāya = depending on; close by. *abs.*

Etad ahosi = this (thought); arose (in him).

<i>Kanaka</i> = gold. <i>n.</i>	<i>Puretaram</i> = beforehand. <i>ad.</i>
<i>Kāsāva</i> = orange-coloured garment. <i>n.</i>	<i>Balakkāra</i> = force. <i>m.</i>
<i>Kosināraka</i> = born in Kusinārā. <i>adj.</i>	<i>Bodhisatta</i> = a being destined to attain Buddhahood. <i>m.</i>
<i>Khalu</i> = indeed. <i>in.</i>	<i>Brahmacariyā</i> = celibacy; (<i>lit.</i> noble practice). <i>f.</i>
<i>Cavitvā</i> = having passed away. <i>abs.</i>	<i>Bho</i> = Sir ; friend*. <i>in.</i>
<i>Jālika</i> = one who lives by fishing with a net. <i>m.</i>	<i>Yāma</i> = a watch of the night. <i>m.</i>
<i>Jīvikam, kappeti</i> = gains a livelihood.	<i>Yojanika</i> = having a league in height or length. <i>adj.</i>
<i>Nahuta</i> = ten thousand. <i>n.</i>	<i>Rakkhanta</i> = protecting ; watching. <i>pr. p.</i>
<i>Nivattha</i> = clothed with ; dressed. <i>p. p.</i>	<i>Vimāna</i> = mansion. <i>m. n.</i>
<i>Parinibbāti</i> = finally passes away. <i>v.</i>	<i>Samaṇa</i> = recluse ; monk. <i>m.</i>
<i>Parinibbāna</i> = final passing away. <i>n.</i>	<i>Samuddapāra</i> = abroad. <i>n.</i>
<i>Pasādetva</i> = having gladdened. <i>abs.</i>	<i>Seṇiya</i> = possessing armies. <i>adj.</i>

TRANSLATE INTO PALI

USING THE SECONDARY DERIVATIVES WHEREVER

IT IS POSSIBLE

I. Now the disciples at Pāṭaligāma heard of his arrival there, and they went on to the place where he was, and invited him to their council-hall.

**Bho* is the vocative form of *bhavanta*; but here it seems to be in the nominative singular and giving the meaning 'venerable.' There is an indeclinable *bho* which is also used in the vocative sense.

2. On arriving there they strewed the council-hall with fresh sand, placed seats in it, set up a water-pot at the entrance, and fixed an oil lamp.

3. The Exalted One robed himself, took his bowl, went with the bhikkhus to the council-hall, washed his feet, entered the hall, and took his seat at the central pillar, with his face towards the east.

4. "Go now, Ānanda, and enter into Kusinārā, and inform the Mallas of Kusinārā, saying: 'This day, O Vāseṭṭhas, in the last watch of the night, the final passing away of the Tathāgata will take place.'"—*L.G.B.* 218.

5. "Now at that time the venerable Mahā-Kassapa was journeying along the high road from Pāvā to Kusinārā with a great company of the brethren. And the venerable Mahā-Kassapa left the high road, and sat down at the foot of a certain tree."—*Ibid.* 232.

6 "Mahā-Pajāpati the Gotamī cut off her hair, put on orange-coloured robes, and set out, with a number of women of the Sākya clan, towards Vesālī; and in due course arrived at Vesālī, at Mahāvana, at the Kūṭāgāra Hall,"—*Ibid.* 116.

7. "Just, Ānanda, as houses in which there are many women but few men, are easily violated by robbers . . . ; just so, Ānanda, under whatever doctrine and discipline women are allowed to go out from the household life into the homeless state, that religion will not last long."—*Ibid.* 119.

8. Bimbisāra, the king of Magadha, took a golden pitcher filled with water, and pouring the water over

the Buddha's hand, presented the pleasure garden, Veluvana, to the fraternity of monks with the Buddha at its head.

New Words

<i>Allowed</i> = anuññāta. <i>p.p.</i>	<i>Just so</i> = tathā. <i>in.</i>
<i>Arrival</i> = āgamana. <i>ger.</i>	<i>Last</i> = pacchima. <i>adj.</i>
<i>Central</i> = majjhima. <i>adj.</i>	<i>Lasts</i> = pavattati. <i>v.</i>
<i>Certain</i> = aññātara. <i>adj.</i>	<i>Left (the high road)</i> = (maggā) okkami. <i>v.</i>
<i>Discipline</i> = vinaya. <i>m.</i>	<i>Long (time)</i> = ciraṇ. <i>in.</i>
<i>Fraternity</i> = saṅgha. <i>m.</i>	<i>Pitcher</i> = kuṇḍikā. <i>f.</i>
<i>Fresh</i> = nava. <i>adj.</i>	<i>Pouring</i> = ākiranta. <i>pr.p.</i>
<i>High road</i> = addhāna- maggā. <i>m.</i>	<i>Religion</i> = sāsana. <i>n.</i>
<i>Homeless state</i> = anagā- riya. <i>n.</i>	<i>Robber</i> = cora. <i>m.</i>
<i>In due course</i> = anupu- bena. <i>ad.</i>	<i>Strews</i> = okirati. <i>v.</i>
<i>Informs</i> = nivedeti. <i>v.</i>	<i>Violated</i> = padhaṅsiya. <i>adj.</i>
<i>Invites</i> = nimanteti. <i>v.</i>	<i>With Buddha at its head</i> = Buddhapamukha. <i>adj.</i>
<i>Journeying</i> = maggapa- ṭipanna. <i>p.p.</i>	<i>With the face towards the</i> <i>east</i> = puratthābhi- mukha. <i>adj.</i>
<i>Just as</i> = yathā. <i>in.</i>	

112. Suffix “*ṇa*” is added to some nouns to denote the meanings: dyed with, the flesh of, belonging to, knowing of, (a place) where someone lives or is born, where something exists or has arisen, possession, etc.

A. Dyed with :

Kasāva + *ṇa* = *kāsāva* (dyed with a reddish yellow dye, i.e., a Buddhist monk's robe).

Halidda + ṇa = *hālidda* (dyed with turmeric).

Nīla + ṇa = *nīla* (dyed with a blue dye or of blue colour).

B. The flesh of :

Sūkara + ṇa = *sokara* (pork, the flesh of a pig).

Mahisa + ṇa = *māhisa* (buffalo's flesh).

Sakuṇa + ṇa = *sākuna* (bird's flesh).

C. Belonging to :

Sugata + ṇa = *sogata* (belonging to the Buddha).

Magadha + ṇa = *māgadha* (belonging to Magadha).

Purisa + ṇa = *porisa* (belonging to a man ; manual).

D. Knowing :

Vyākaraṇa + ṇa = *veyyākaraṇa* (grammarian).

Vyā becomes *veyyā* (through viyākaraṇa).

E. Place where someone lives or is born :

Nagara + ṇa = *nāgara* (a citizen ; belonging to a city).

Sara + ṇa = *sārasa* (born or arisen in a lake ; a lotus or a water-bird).

Mana + ṇa = *mānasa* (arisen in the mind ; a thought).

Ura + ṇa = *orasa* (self-begotten ; belonging to one's own breast).

(S is inserted in these three examples as they belong to the mano-group).

F. Possession :

Saddhā + ṇa = *saddha* (believing ; faithful).

Paññā + ṇa = *pañña* (wise ; possessing wisdom).

113. “-ima” and “-iya” are suffixed to some nouns to denote possession, position, etc.

Pacchā + ima = *pacchima* (last ; western).

Anta + ima = *antima* (last ; final).

Majjha + ima = *majjhima* (middling ; central).

Heṭṭhā + ima = *heṭṭhima* (the lowest).

Loka + iya = *lokiya* (belonging to the world; worldly).

Putta + iya = *puttiya* } (a person who has sons).

Putta + ima = *puttima* }

Jaṭā + iya = *jaṭiya* (an ascetic), wearing matted hair.

Bodhipakkha + iya = *bodhipākkhiya* (belonging to enlightenment).

Pañcavagga + iya = *pañcavaggiya* (belonging to the group of five).

Udara + iya = *udariya* (that which is in the stomach; undigested food).

114. “-tā” is suffixed to some nouns to denote multitude or collection. The derivatives formed with this are in the feminine.

Jana + tā = *janatā* (a multitude of persons; populace).

Gāma + tā = *gāmatā* (a group of villages).

Deva + tā = *devatā* (a deity). This, however, does not give a collective meaning.

115. The suffix “-ṇa” too sometimes gives a collective meaning.

Dvi + ṇa = dve + a = *dvaya* (a pair).

Ti + ṇa = te + a = *taya* (a tried).

Here e becomes ay.

116. “-ālu” is suffixed to some nouns to denote tendency and abundance.

Dayā + ālu = *dayālu* (compassionate).

Abhijjhā + ālu = *abhijjhālu* (covetous).

Dhaja + ālu = *dhajālu* (full of streamers).

“-ka” is often added to the end of these words, which are always adjectives, and *dayāluka*, etc., are formed.

117. “-ka” is suffixed to some nouns to denote smallness, contempt, collection, etc. But sometimes it adds nothing whatever to the primary meaning of the word.

Putta (son), *puttaka* (a little son).

Ludda (hunter), *luddaka* (a despicable hunter).

Paṇḍita (wise-man), *paṇḍitaka* (a despicable wise-man, pedant).

Ghaṭa (water-pot), *ghaṭaka* (a small water-pot).

Pīṭha (a chair), *pīṭhaka* (a small chair).

Collection :

Catu + ka = *catukka* (a group of four), and many other words formed with numerals will come in the (4) *Saṅkhyātaddhita*.

Adding nothing to the primary meaning :

Kumāra = *kumāraka* (a boy).

Māṇava = *māṇavaka* (a young man).

Mudu = *muduka* (soft).

This is sometimes added (a) to the derivatives formed with suffix *ṇa*, denoting the place where someone lives or is born, and (b) to *Bahubbhi* compounds, denoting possession, necessarily when the last member ends in a vowel other than *a*.

(a) Kusinārā + ṇa = *Kosināra* = *Kosināraka* (born in or living in Kusinārā).

Rājagaha + ṇa = *Rājagaha* = *Rājagahaka* (born in or living in Rājagaha).

(b) Bahu + nadī + ka = *bahunadika* (having many rivers).

118. “-māya” is suffixed to some nouns to form adjectives denoting made of, arisen from.

Suvaṇṇa (gold), *suvaṇṇamāya* (made of gold, golden).

Rajatamāya (made of silver).

Dārumāya (wooden).

Mattikāmāya (made of clay).

Manomāya (born of the mind).

Exercise 20.

TRANSLATE INTO ENGLISH

AND DEFINE THE SECONDARY DERIVATIVES

1. “Yathā pana dāruādīhi nipphannāni tāni tāni bhaṇḍāni dārumayādini nāma honti, tathā ete pi manato nipphannattā manomayā nāma.”—*Dh. A.* i, 23.

2. “Māṇava, ahaṇ te suvaṇṇamayaṇ vā maṇimayaṇ vā rajatamayaṇ vā lohamayaṇ vā cakkayugaṇ dassāmi” ti brāhmaṇo vadi.

3. Māgadho Bimbisāro rājā attano pāsādassa uparimatale tthito piṇḍāya carantaṇ Bodhisattam anugacchante nāgare disvā “Kim etan” ti pucchi.

4. Dayālu Bhagavā mahājanantaṇ anukampanto sabbadā ekattha avasitvā tattha tattha vicaranto sandiṭṭhikaṇ dhammaṇ desesi.

5. “Pāṭaligāmikā pi kho upāsakā pāde pakkhāletvā āvasathāgāraṇ pavisitvā puratthimaṇ bhittiṇ nissāya pacchimābhimukhā nisīdiṇsu, Bhagavantaṇ yeva purakkhatvā.”—*V.* i, 227.

6. “Assosun kho Vesālikā Licchavī: Bhagavā kira Koṭigāmaṇ anuppatto ti. Atha kho Vesālikā Licchavī bhadraṇi bhadraṇi yānāni yojāpetvā . . . Vesāliyaṇ nīyiṇsu, Bhagavantaṇ dassānāya.”—*Ibid.* 231.

7. "Tena kho pana samayena Rājagahikassa seṭṭhissa sattavassiko sīsābādho ahosi. Bahū mahantā mahantā disāpāmokkhā vejjā āgantvā nāsakkhiṃsu arogaṃ kātuṃ."—*Ibid.* 273.

8. "Atha kho Jīvako Komārabhacco seṭṭhiṃ gahapatiṃ mañcake nipajjāpetvā mañcakena sambandhitvā sīsacchaviṃ phāletvā . . . dve pāṇake nīharitvā janassa dassesi."—*Ibid.* 274.

9. "Seṭṭhiputto : niyyānikaṃ vata Buddhasāsananti pasīditvā yojanikaṃ suvaṇṇacetiyaṃ kambala-kañcukena parikkhipitvā tattha tattha rathacakkappa-māṇehi suvaṇṇa-padumehi alaṅkari."—*A.A.*

10. "Tasmiṃ samaye catusattati-sahassajaṭilā paṇīta-paṇītāṇi ojavantāni phalāphalāni gahetvā ācariyassa santikaṃ sampattā."—*Ibid.* i, 150.

New Words

Aroga = free from sickness. *adj.*

Jana = a person; people. *m.*

Asakkhi = was able. *v.*

Tena kho pana samayena = at that time.

Ābādha = sickness. *m.*

Dāru = wood; timber. *n.*

Āvasathāgāra = rest-house. *n.*

Disāpāmokkha = famed far and wide; eminent in a district. *adj.*

Ojavanta = rich in sap; nourishing. *adj.*

Nipphanna = made; conditioned. *p.p.*

Kañcuka = a mantle. *m.*

Kambala = (woollen) blanket. *m.n.*

Nissāya = close to; on account of; concerning. *abs.*

Komārabhacca = master of the medical treatment of infants; brought up by a prince. *adj.*

Niyyānika = leading to (salvation). *adj.*

Nīyi = was carried. *v.*

Pakkkhāletvā = having washed. *abs.*

Pacchimābhimukha = facing the west. *adj.*

Pañīta = delicious. *adj.*

Pānaka = a living being ; an insect. *m.*

Pāṭaligāmika = living or born in Pāṭaligāma. *adj.*

Purakkhatvā = having in front ; looking at. *abs.*

Puratthima = eastern. *adj.*

Phāletvā = having split ; having torn. *abs.*

Bhadra = worthy. *adj.*

Mañcaka = a small bed. *m.*

Yojāpetvā = having caused to harness. *abs.*

Sandittika = belonging to this life; that should be understood by one self. *adj.*

Sattavassika = that which existed for seven years. *adj.*

Sambandhitvā = having connected or tied. *abs.*

Sampatta = arrived. *p.p.*

Sīsacchavi = the scalp. *f.*

TRANSLATE INTO PALI

USING THE SECONDARY DERIVATIVES WHERE IT IS POSSIBLE

1. The dealer in oil struck the door-keeper of the rice merchant with a weapon made of iron.

2. The Brahman lad, Maṭṭakunḍali, was born in a golden mansion in the Tāvatisa heaven, on account of his devotion and love towards the Exalted One.

3. The miserly Brahman, father of Maṭṭakunḍali, promised him to give a pair of wheels made of brass, silver or gold.

4. At that time Devadatta was seated preaching the Dhamma. And when he saw from afar Sāriputta and Moggallāna coming towards him, he said to the monks: "See, monks, even the two chief disciples of the Samana Gotama are coming to join me."

5. "These many distinguished young Magadha clansmen are now leading a holy life under the Samana Gotama."—*L.G.B.* 98.

6. The Blessed One, robing himself in the forenoon, and taking his alms-bowl and robe, entered Kosambī for alms. And without informing his servitor or the bhikkhus he departed alone in the direction of Pārileyaka.

7. "Now at that time the Blessed One was staying at Anupiya, a town belonging to Mallas. Then the most distinguished young men of the Sakyan clan had renounced the world in imitation of the Blessed One."—*L.G.B.* 142.

8. The mother of Anuruddha the Sakyan said to her son: "If, dear Anuruddha, Bhaddiya, the ruler of Sakyans will renounce the world, you also may go forth into the houseless state."

9. "Then the Sakyas showed to Asita, the child, their prince, who was like the shining gold ... and of peerless beauty."—*L.G.B.* 1.

10. "When in the palace for my season, surrounded during the four months by female musicians, I did not go down from the palace."—*Ibid.* 5.

New Words

Alone = ekaka. *adj.*

Also = api; ca. *in.*

Brass = tamba. *m.*

Chief = agga. *adj.*

Clansman = kulaputta.
m.

Dear = piya; pemaṇiya.
adj.

Devotion = bhatti. *f.*;
pasāda. *m.*

Distinguished = abhiñ-
ñāta. *p.p.*

Even = api. *in.*

Female musician = nāṭi-
kā. *f.*

Forenoon = pubbaṇḍa.
m.

From afar = dūrato. *in.*

Imitation = anukaraṇa.
n.

Leading a holy life =
brahmacariyaṇ caran-
ta.

Love = mettā. *f.*; pasāda.
m.

Miserly = luddha. *adj.*

Of peerless beauty = ano-
pamaṇaṇa. *adj.*

Promised = paṭijāni. *v.*

Robing (himself) = nivā-
setvā. *abs.*

Servitor = upaṭṭhāka. *m.*

Shining = tapamāna.
pr. p.

Struck = pahari. *v.*

To join = saha bhavituṇ;
samāgamituṇ. *inf.*

Towards the Exalted One,
use the *loc.* of Bhaga-
vantu.

Towards (him) = (tassa)
santikaṇ. *ad.*

Was born = nibbatti. *v.*

Was staying = vihari. *v.*

(i) Sāmañña (3) Atthyattha

119. Suffixes -ava, -ala, -ila, -ika, -ī, -vī and -ssī are annexed to different nouns to denote possession or the meaning "endowed with."

-ava.

Kesa + ava = kesava = (having much hair).

-ala.

Vācā + ala = vācāla (having many words, *i.e.*, talkative; garrulous).

-ila.

Jaṭā + ila = jaṭila (having matted hair; an ascetic).

Phena + ila = phenila (frothy; the soap plant).

Tuṇḍa + ila = tuṇḍila (having a beak; a pecker)

-ika.

Daṇḍa + ika = *daṇḍika* (having a staff in hand).

Mālā + ika = *mālīka* (having a garland).

Chattā + ika = *chattika* (possessing an umbrella).

Gaṇa + ika = *gaṇika* (having a large following).

-ī.

Mālā + ī = *mālī* (having a garland).

Vamma + ī = *vammī* (having an armour ; a warrior).

Bhoga + ī = *bhogī* (wealthy ; a rich person ; a serpent).

Kuṭṭha + ī = *kuṭṭhī* (leper).

Manta + ī = *mantī* (endowed with a political knowledge ; a minister).

Danta + ī = *dantī* (having tusks ; an elephant).

-vī.

Medhā + vī = *medhāvī* (endowed with knowledge ; wise).

Māyā + vī = *māyāvī* (having a knowledge of jugglery ; juggler).

-ssī.

Tapa + ssī = *tapassī* (a hermit).

Yasa + ssī = *yasassī* (famous).

Teja + ssī = *tejassī* (brilliant ; powerful).

Note — The feminine forms of the nouns annexed with **-ī**, **-vī** and **-ssī** are formed by adding another suffix, **-inī** to them.

Mālī + inī = *mālīnī* (a woman who has a garland).

Mantī + inī = *mantīnī* (a ministress).

Medhāvī + inī = *medhāvinī* (a wise woman).

Tapassī + inī = *tapassinī* (a nun).

120. To denote possession, “**-vantu**” and “**-mantu**” are suffixed to different nouns, (**-vantu**

is suffixed to the nouns ending in **a**, and the other to those ending in **i** and **u**).

Guṇa + vantu = *guṇavantu* (virtuous).

Dhana + vantu = *dhanavantu* (rich).

Buddhi + mantu = *buddhimantu* (wise).

Bhānu + mantu = *bhānumantu* (luminous ; the sun).

Āyu + mantu becomes *āyasmantu* through *āyusmantu*, but not *āyumantu*.

More words of this kind and their declension are given on page 27 of the First Book.

The feminine of these is formed by adding an **ī** at the end of the suffix and dropping **u** before it.

Guṇavantu + ī = *guṇavanī* (a virtuous woman).

Satimantu + ī = *satimantī* (a mindful woman).

Sometimes they drop not only **u** but also **n** of the suffix.

Dhana + vantu + ī = *dhanavatī* (a rich woman).

Buddhi + mantu + ī = *buddhimatī* (a wise woman).

121. An additional -ī is annexed to form the feminine of the derivatives formed with the suffixes ṇava, ṇika, ṇeyya, ṇa, -vantu and -mantu.

ṇava : Māṇava + ī = *māṇavī* (a lass).

ṇika : Nāvika + ī = *nāvikī* (woman sailor).

ṇeyya : Bhāḡineyya + ī = *bhāḡineyyī* (sister's daughter).

ṇa : Gotama + ī = *Gotamī* (a woman of the Gotama clan).

122. “-a” is suffixed to some nouns to denote possession.

Saddhā (faith) + a = *saddha* (faithful).

Paññā (wisdom) + a = *pañña* (wise).

Pāpa (sin) + a = *pāpa* (sinful).

123. “-tara” is suffixed to form the adjectives of the comparative degree, and “-tama” to form those of the superlative.

Positive : *pāpa* (sinful).

Comparative : *pāpatara* (more or very sinful).

Superlative : *pāpatama* (most sinful).

Positive : *sundara* (good).

Comparative : *sundaratara* (better).

Superlative : *sundaratama* (best).

Exercise 21.

TRANSLATE INTO ENGLISH

AND DEFINE THE DERIVATIVES

1. Ucchinda sineham attano

Kumudaṇ sārādikaṇ va pāṇinā.”—*Dhp.* 285.

2. “N’eva kho asakkhi Vāsetṭho māṇavo Bhārad-vāṇ māṇavaṇ saññāpetuṇ ; na pana asakkhi Bhārad-vājo māṇavo pi Vāsetṭhaṇ māṇavaṇ saññāpetuṇ.”—*D.* i, 236.

3. “Kusāvatiyā, Ānanda, rājadhāniyā . . . ekaṇ dvāraṇ sovaṇṇamayaṇ, ekaṇ rūpiyamayaṇ, ekaṇ veluriyamayaṇ, ekaṇ phalikamayaṇ.”—*D.* ii, 170.

4. “Mayhaṇ bhāgineyyo imassa rajjassa sāmiko’ va ; dhītaṇ etass’eva detvā abhisekam assa karis-sāmi ti.”—*J. Asilakkhaṇa.*

5. “Atīte Bārāṇasiyaṇ Brahmadaṭṭe rajjaṇ kārente bodhisatto bhātikasatassa kaṇiṭṭho ahoṣi.”—*J. Pañ-cagaru.*

6. "Bārāṇasiyaṃ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti ; tassa tayo pāsādā honti ; eko heman-tiko, eko gimhiko, eko vassiko."—*V. i, 15.*

7. "Idaṃ kho, mahārāja, sandiṭṭhikaṃ sāmāñña-phalaṃ purimehi sandiṭṭhikehi sāmāññaphalehi abhik-kantataraṇi ca paṇītataraṇi ca."—*D. i, 85.*

8. "Rañño Mahā-Sudassanassa . . . uparipāsāda-vara-gatassa dibbaṃ cakkaratanaṃ pāturahosi, sahas-sāraṇ, sanemikaṇ, sanābhikaṇ, sabbākāra-paripūraṇ."—*D. ii, 172.*

9. "Tassā ca sāmīni tattha
Kuveni nāma yakkhīni
Nisīdi rukkhamaḷamhi
Kantanti tāpasī viya."—*Mahāvamsa.*

10. "Mahā-Kassapathero ca,
Anuruddho mahāgaṇi,
Upālitthero satimā,
Ānando ca bahussuto,
Aññe bahū abhiññātā
Sāvaka Satthu-vaṇṇitā
Sabbe pañcasatā therā
Navaṅgaṇ Jinasāsaṇaṃ
Uggahevāna dhāresuṇ
Buddhaseṭṭhassa santike."—*Mahāvamsa.*

New Words

Abhiññātā = well-known.
p.p.

Abhikkantatara = more
brilliant. *adj.*

Ucchindati = breaks up ;
destroys. *v.*

Kaṇiṭṭha = youngest.
adj.

Kantanti = spinning. *f ;*
pr.p.

Kulaputta = son of a res-
pectable family. *m.*

Gimhika = suited for the summer. *adj.*

Cakkaratana = the wheel-gem (of a universal monarch). *n.*

Tāpasī = female hermit. *f.*

Dibba = celestial. *adj.*

Navāṅga = that which has nine divisions. *adj.*

Paṇītātara = sweeter ; higher. *adj.*

Pāturakosi = manifested. *v.*

Purima = former ; first. *adj.*

Phalika = crystal. *m.*

Bahussuta = much learned. *adj.*

Bhātika = brother. *m.*

Mahāgaṇī = having a great following. *m.n.*

Rājadhānī = royal city. *f.*

Vaṇṇita = praised. *adj.*

Vassika = suited for the rainy season. *adj.*

Veluriya = turquoise. *n.*

Saññāpetum = to convince. *inf.*

Sandiṭṭhika = seen in this life. *adj.*

Sanābhika = having a nave or hub. *adj.*

Sanemika = having a tyre. *adj.*

Sabbākāra-paripūra = complete in every way. *adj.*

Sahassāra = having one thousand spokes. *adj.*

Sāmika = owner ; master. *m.*

Sāminī = mistress. *f.*

Sāradika = autumnal. *adj.*

Sāmaññaphala = fruit of the life of a recluse. *n.*

Sineha = love. *m.*

Sukhumāla = delicate. *adj.*

Hemantika = suited for the winter. *adj.*

TRANSLATE INTO PALI

USING DERIVATIVES WHERE IT IS POSSIBLE

1. There were in the city of Kusāvati seven ramparts and seven gates all made of seven kinds of precious things.

2. There were eighty-four thousand ponds in the neighbourhood of the palace of King Mahā-Sudassana ;

he also possessed 48,000 horses, and the same amount of elephants and chariots.

3. "Now his mother at Rājagaha, seeing other councillors' sons and their wives dressed in their best, enjoying themselves at a festival, thought of her son and wept."—*P.B.* 228.

4. "Now when our Master had attained omniscience and begun rolling the wheel of the Norm, and was staying at Rājagaha, King Bimbisāra sent for Soṇa."—*Ibid.* 275.

5. "He, having arrived with a great company of fellow townsmen, heard the Master teach the Norm, and, winning faith, obtained his parents' consent to enter the Order."—*Ibid.* 275.

6. "Then the young Brahman Vāseṭṭha said to the young Brahman Bhāradvāja: That Samaṇa Gotama, Bhāradvāja, of the sons of the Sākyas . . . is now staying at Manasākaṭa, in the mango grove, on the bank of the river Aciravati."—*D.B.* i, 301.

7. "Then you say Vāseṭṭha, that none of the Brahmins, or of their teachers, or of their pupils, even up to the seventh generation, has ever seen Brahmā face to face."—*Ibid.* i, 304.

8. "Just, Vāseṭṭha, as when a string of blind men are clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindermost see—just even so . . . is the talk of the Brahmins."—*Ibid.* i, 305.

9. "As they passed along he pointed out to him a field that had been burnt over, and on a charred stump

was seated a she-monkey with her nose and tail destroyed. '—*B.T.* 270

10. "But the youngest of them all, a youth whose clan-name was Koṇḍañña . . . raised only one finger . . . saying : There is here naught to make him stay in the household life."—*Ibid.* 52.

New Words

<i>Began rolling</i> = pavattesi or pavaṭṭesi. <i>v.</i>	<i>Just as</i> = seyyathā pi. <i>in.</i>
<i>Burnt over</i> = daḍḍha; jhāpita. <i>p.p.</i>	<i>Just so</i> = evam eva. <i>in.</i>
<i>Charred</i> = jhāma. <i>adj.</i>	<i>Naught</i> = na kiñci. <i>in.</i>
<i>Clinging</i> = allīna. <i>adj.</i>	<i>Neighbourhood</i> = āsan- naṭṭhāna. sāmanta. <i>n.</i>
<i>Consent</i> = anuññā ; anu- mati. <i>f.</i>	<i>Norm</i> = dhamma. <i>m.</i>
<i>Destroyed</i> = vināsita. <i>p.p.</i>	<i>Omniscience</i> = sabbañ- ñutā. <i>f.</i>
<i>Enjoying</i> = abhiraṃanta. <i>pr. p.</i>	<i>Precious thing</i> = ratana. <i>n.</i>
<i>Face to face</i> = sakkhi. <i>in.</i> ; paccakkhaṃ. <i>ad.</i>	<i>Raised</i> = ukkhipi. <i>v.</i>
<i>Fellow townsman</i> = saka- nāgarika. <i>m.</i>	<i>Same amount</i> = tattaka. <i>adj.</i>
<i>Festival</i> = chaṇa ; ussava. <i>m.</i>	<i>Sent for</i> = pakkosāpesi. <i>v.</i>
<i>Foremost</i> = sabbapaṭṭha- ma. <i>adj.</i>	<i>String (of blind)</i> = (an- dha-) paramparā. <i>f.</i>
<i>Generation</i> = kulapari- vaṭṭa. <i>n.</i>	<i>Stump</i> = khāṇu. <i>m.</i>
<i>Hindermost</i> = sabbapac- chima. <i>adj.</i>	<i>Tail</i> = naṅguṭṭha. <i>n.</i> vāladhi. <i>m.</i>
<i>Household life</i> = gharā- vāsa. <i>m.</i>	<i>To make stay</i> = nivat- tetuṃ ; vasāpetuṃ. <i>inf.</i>
	<i>Wept</i> = parodi. <i>v.</i>
	<i>Winning</i> = (use here) paṭilabhitvā. <i>abs.</i>

(I) Sāmañña (4) Saṅkhyāṭaddhita

NUMERICAL DERIVATIVES

124. “-ma” is suffixed to the cardinal numerals to form ordinals.

Pañca + ma = *pañcama* (fifth).

Satta + ma = *sattama* (seventh).

Aṭṭha + ma = *aṭṭhama* (eighth).

Being adjectives, these are in the three genders. In the feminine they take in addition the feminine suffix *ā* or *ī*.

Pañcama + ā = *pañcamā* the fifth (woman).

Pañcama + ī = *pañcamī* the fifth (division).

And so on in every case.

125. “-tiya” is suffixed to “dvi” and “ti” to form ordinals. “Dvi” becomes “du” and “ti” becomes “ta” before that suffix.

Dvi + tiya = du + tiya = *dutiya* (second).

Ti + tiya = ta + tiya = *tatiya* (third).

Dvi takes the forms **du** and **di** when it is followed by some other nouns or suffixes.

Dvi + vidha = *duvidha* (of two kinds).

Dvi + rattiyo = *dirattam* (two nights).

Dvi + guṇa = *diguṇa* (twofold).

126. “-ttha” is suffixed to “catu” and “ṭṭha” to “cha” in order to form the ordinals.

Catu + ttha = *catuttha* (fourth).

Cha + ṭṭha = *chatṭha* (sixth).

127. “-ī” is suffixed to *dasa*, when it is preceded by some other numeral, to form ordinals

denoting a lunar day. In that compound the last vowel of the preceding numeral sometimes becomes *ā*.

Eka + dasa + ī = *ekādasī* (the 11th day).

Dvi + dasa + ī = *dvādasī* (the 12th day).

Pañca + dasa + ī = *pañcadasi* or *paññarasī* (the 15th day).

Catu + dasa + ī = *cātuddasī* (the 14th day).

(The first vowel is lengthened here).

128. “-ka” is suffixed to the numerals to form the collective nouns.

Dvi + ka = *dvika* (a pair).

Ti + ka = *tika* (a triad).

Catu + ka = *catukka* (consisting of four).

Sata + ka = *sataka* (a group of a hundred).

Dasa + ka = *dasaka* (a group of ten).

(ii) **Bhāva (Gerundial)—Taddhita**

129. -tā, -tta, -ttana, ñya and ñeyya are suffixed to some nouns to denote the state, nature or quality of being.

-tā : Lahu (light) + tā = *lahutā* (lightness).

Sūra (hero) + tā = *sūratā* (heroism).

Seṭṭha (highest) + tā = *seṭṭhatā* (greatness).

Hīna (vulgar) + tā = *hīnatā* (vulgarity).

-tta : Manussa + tta = *manussatta* (state of a man ; humanity).

Yācaka + tta = *yācakatta* (state of a beggar).

Bahussuta + tta = *bahussutatta* (learned state).

-ttana : Puthujjana + ttana = *puthujjanattana* (state of an unconverted person).

Jāyā + ttana = *jāyattana* (state of a wife).

ṇya : Aroga (health) + ṇya = *ārogya* (healthfulness).

Dubbala (feeble) + ṇya = *dubbalya* (feebleness).

N in **ṇya** is indicative of strengthening of the first vowel.

130. Many consonants before **ṇya** change their forms together with **ya** of the suffix.

t + ṇya = tya *becomes* cca.

l + ṇya = lya „ lla.

d + ṇya = dya „ jja.

ṇ + ṇya = ṇya „ ñña.

j + ṇya = jya „ jja.

s + ṇya = sya „ ssa.

Paṇḍita + ṇya = paṇḍitya = *paṇḍicca* (scholarship ; erudition).

Adhipati + ṇya = ādhipatya = *ādhipacca* (lordship ; government).

Bahusuta + ṇya = bāhusutya = *bāhusacca* (learnedness). U of suta is changed into a.

Kusala + ṇya = kosalya = *kosalla* (cleverness).

Vipūla + ṇya = vepulya = *vepulla* (increase ; abundance).

Suhada + ṇya = sohadya + *sohajja* (friendliness).

Rāja + ṇya = rājya = *rajja* (kingship ; kingdom).

Nipuna + ṇya = nepuṇya = *nepuñña* (skill ; experience).

Gilāna + ṇya = gelanya = *gelañña* (sickness).

Sumana + ṇya (adding an s to the stem) somanasya = *somanassa* (joy ; joyful).

Bhisaja (physician) + nya = bhesajya = *bhesajja* (medicine ; work of a physician).

ṇeyya : Adhipati + ṇeyya = *ādhipateyya* (lordship ; power).

Saṭha + ṇeyya = *sāṭheyya* (craft ; fraud).

Patha + ṇeyya = *pātheyya* (provision for a journey).

131. Na is suffixed to a few nouns to denote the state.

Paṭu + na = *pāṭava* (dexterity ; expertness).

Garu + na = *gārava* (heaviness ; respect).

Remark

The derivatives formed with **-tā** are in the feminine ; those formed with **-tta**, **-ttana**, **nya** and **ṇeyya** are in the neuter. *Pāṭava* and *gārava* are in the masculine. *Paṭutā*, *garutā* and *paṭuttam*, *garuttam*, which are in the feminine and the neuter respectively are also found.

(iii) Avyaya Taddhita

(INDECLINABLES AND ADVERBIALS)

132. “ -kkhattuṇ ” is suffixed to the numerals to form the multiplicative adverbs.

Eka + kkhattuṇ = *ekakkhattum* (once).

Dvikkhattum (twice).

Dasakkhattum (ten times).

Sahassakkhattum (thousand times).

Bahukkhattuṇ (many times).

133. “ -dhā ” is suffixed to the numerals to form the adverbs of manner.

Pañca + dhā = *pañcadhā* (in five ways).

Dasadhā (in ten ways).

Satadhā (in hundred ways).

Bahudhā (in many ways).

Katidhā (in how many ways).

134. “ -so ” is suffixed to some nouns to form the distributive adverbs.

Pañcaso (five by five).

Thānaso (according to the place or cause).

Pada (word) + *so* = *padaso* (word by word).

Sabbaso (in every way).

Yoni (origin) + *so* = *yoniso* (according to origin or insight).

Bahuso (in many ways ; almost).

135. “ -thā ” and -thaṇ are suffixed to some pronouns in order to form the adverbs of manner.

Ta + *thā* = *tathā* (so ; like that ; in that way).

Ya + *thā* = *yathā* (as ; like).

Añña + *thā* = *aññathā* (in another way).

Ubhaya + *thā* = *ubhayathā* (in both ways).

Sabba + *thā* = *sabbathā* (in every way).

Kiṇ + *thaṇ* = *kathaṇ* (how ; in what way).

Ima + *thaṇ* = *itthaṇ* (thus).

(*Ima* becomes *i* and *th* of the suffix is reduplicated).

136. “ -tana ” is suffixed to some indeclinables to form adjectives from them.

Ajja + *tana* = *ajjatana* (belonging to this day).

Sve + *tana* = *svātana* (belonging to to-morrow).

Hiyo + *tana* = *hiyattana* (belonging to yesterday).

Purā + *tana* = *purātana* (belonging to the olden days ; old).

Sanaṇ + *tana* = *sanantana* (ancient).

(Sve becomes *svā* and *hīyo* becomes *hiya* before -tana.)

137. “-tra,” “-ttha,” “-hiṇ” and “-haṇ” are suffixed to some pronouns in order to form adverbs of place.

Sabba + tra = *sabbatra* } (everywhere).
 Sabba + ttha = *sabbattha*

Ta + tra = *tatra* } (there).
 Ta + ttha = *tattha*

Ya + ttha = *yattha* (wherever).

Añña + tra = *aññatra* (in another place or without).

Ima + ttha = *ettha* (here). Ma is elided and i becomes e.

Ima + tra = *atra* (here). Ma is elided and i becomes a.

Kiṇ + hiṇ = *kuhiṇ*. Kiṇ becomes ku.

Kiṇ + haṇ = *kahaṇ*. Kiṇ becomes ka.

Ta + hiṇ, haṇ = *tahiṇ*, *tahaṇ* (there).

138. “-dā,” “-dāni” and “-dācanaṇ” are suffixed to some pronouns in order to form adverbs of time.

Ya + dā = *yadā* (whenever).

Ta + dā = *tadā* (then).

Sabba + dā = *sabbadā* (ever).

Eka + dā = *ekadā* (one day ; once).

Kiṇ + dā = *kadā* (when) ?

Ima + dāni = *idāni* (now).

Kiṇ + dācanaṇ = *kudācanaṇ* (sometimes); (*Na kudācanaṇ* = never).

139. “-ha” and “-dha” are suffixed to “-ima” to form two adverbs of place.

Ima + ha = *iha* (here).

Ima + dha = *idha* (here).

Ma of ima is elided before these.

Exercise 22.

TRANSLATE INTO ENGLISH
AND DEFINE THE DERIVATIVES

1. Āyasmā Ānandatthero Bhagavato sāvakesu bāhusaccena paṇḍiccena ca aggo ahosi.

2. Medhāvinī mānavī dullabhaṇ manussattaṇ labhivā bahuṇ puññaṇ upaciṇāti.

3. Rogī vejjena dinna-bhesajjam upasevitvā ārogyaṇ paṭilabhitvā attano somanassaṇ pakāsesi.

4. Ekadā Mahā-Kassapatthero gelaññenābhipīlito Rājagahato avidūre Pippaliguhāyaṇ vihari.

5. Medhāvino sissā garūṇaṇ mahantaṇ gāraṇaṇ dassetvā nānāsatthesu pāṭavaṇ labhanti.

6. “Yathā tasmīṇ gehe ṭhapetvā māṇavakassa pallaṅkaṇ añaṇaṇ kiñci āsanaṇ na dissati, tathā adhiṭṭhāsi.”—*Samp.* i, 38.

7. “Tato paṭṭhāya yattha yattha paṇḍita-saman-abrahmaṇā atthī ti vadanti, tattha tattha gantvā sākacchaṇ karonti.”—*Dh. A.* i, 90.

8. “Sahassakkhattuṇ attānaṇ
Nimminivāna Panthako
Nisīd ’ambavane ramme
Yāva kālappavedanā.”—*Dh. A.* i, 248.

9. "Mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ."—*D.* ii, 49, etc.

10. "Adhanānaṃ dhane ananuppadiyamāne dāḷiddiyaṃ vepullam agamāsi; dāḷiddiye vepullaṃ gate adinnādānaṃ vepullam agamāsi."—*D.* ii, 68.

11. "Devatā tassa nepuññaṃ
Pakāsetuṃ mahājane
Chādesuṃ potthakaṃ, so pi
Dvattikkhattum pītaṃ akā."—*Mhv.* xxxvii, 238

12. "Tassa khipantassa nāsikā asidhārāya paṭihatā dvidhā chijji."—*J. Asilakkhaṇa.*

New Words

Akā = did. *v.*

Adinnādāna = theft; *lit.*
taking what is not
given. *n.*

Adhana = poor. *adj.*

Adhiṭṭhāti = resolves;
determines. *v.*

Anuppadiyamāna = be-
ing given. *pr.p.*

Abhipīlita = ailing; op-
pressed by. *p.p.*

Avidūra = near. *adj.*

(*Asi-*) *dhārā* = blade (of
a sword). *f.*

Upacīnāti = collects;
gathers. *v.*

Upasevitvā = having
taken (the medicine).
abs.

Khipanta = sneezing;
(throwing). *pr.p.*

Carita = living; life;
wandering. *n.*

Chādeti = conceals; co-
vers. *v.*

Chijjati = is cut; is bro-
ken. *v.*

Thapetvā = except; ha-
ving placed. *abs.*

Tato paṭṭhāya = thence;
since then. *in.*

Dāḷiddiya = poverty. *n.*

Dullabha = rare; diffi-
cult to get. *adj.*

Nānāsatta = various
sciences. *n.*

Nimminivā = having
created. *abs.*

Pakāseti = declares ;
makes known. *v.*

Paṭilabhitvā = having
regained. *abs.*

Paṭihata = being knocked
against. *p.p.*

Panthaka = name of a
monk ; *lit.* wayfarer. *m.*

Pavedana = announce-
ment. *n.*

Pipphaliguhā = a cave
named after a pipphali
tree. *f.*

Pharivā = having diffus-
ed. *abs.*

Mahājana = the public.
m.

Yāva = until. *in.*

Ramma = charming. *adj.*

Sākacchā = interview ;
discussion. *f.*

TRANSLATE INTO PALI

USING DERIVATIVES WHERE IT IS POSSIBLE

1. "At that time the heretical sect of wandering ascetics met together on the fourteenth, fifteenth and eighth day of the half-month, and recited their doctrine."
—*B.T.* 402.

2. "At that moment Visākhā, then some fifteen or sixteen years of age, came to that place on her way to bathe in the river, being decked in all her ornaments and attended by five hundred maidens."—*Ibid.* 455.

3. "Your attendant women came running to this hall, and did not get their garments and ornaments wet. But you did not run at all."—*Ibid.* 456.

4. "Then, O priests, I proceeded on my wanderings from place to place, and drew near to Benares, to the deer-park Isipatana, and to where the band of five priests was."—*Ibid.* 343.

5. "Now the world in perishing, perishes seven times in succession by fire, and the eighth time by water ; and then again seven times by fire, and the eighth time by water."—*Ibid.* 329.

172 THE SECONDARY DERIVATIVES

6. "Now after these beings have begun to eat the savoury earth, by degrees some become handsome and some ugly. Then the handsome despised the ugly." —*Ibid.* 325.

7. "When thus a long time has elapsed, here and there the ponds of water dry up. Then, one by one the fishes and the turtles also die and are reborn in the Brahma world; likewise the inhabitants of the hells." —*Ibid.* 321.

8. "Such a bird flies in an easterly direction, in a southerly direction, in a westerly direction, in a northerly direction, towards the zenith and to the intermediate quarters, and if it sees land anywhere about it flies thither." —*Ibid.*

9. "Now the report that the elder had been murdered by highwaymen spread over all the continent of India, and king Ajātasattu dispatched spies to hunt for them." —*Ibid.* 223.

10. "But they could not all agree; and three of them did not retire from the world. But the remaining four did so, and made the Brahman Koṇḍañña their chief. And these five persons became known as the 'Band of Five Elders.'" —*Ibid.* 53.

New Words

Agrees = samanunño
bhavati or anujānāti. *v.*

Anywhere about = yat-
tha katthaci. *in.*

Attendant woman = sevi-
kā; parivāritthī. *f.*

Begun = āradha. *p.p.*

By degrees = anukka-
mena. *ad.*

Intermediate quarter =
anudisā. *f.*

Inhabitant of hell = nera-
yika. *m.*

Deer-park = migadāya.
m.

Dispatched = vissajjesi ;
pesesi. *v.*

Drys up = sussati. *v.*

Elapsed = atikkanta.
p.p.

Garments and ornaments
= vatthābharaṇa. *n.*

Gets wet = temeti. *v.*

Handsome = abhirūpa.
adj.

Highwayman = pantha-
ghāta. *m.*

In succession = paṭipā-
ṭiyā. *ad.*

Land = thala. *n.*

Likewise = tath'eva. *in.*

Meets together = sannipa-
tati. *v.*

Moment = khaṇa. *m.*

One by one = ekeka. *adj.*

Perishing = vinassanta.
pr.p.

Proceeds = sañcarati. *v.*

Recites = sajjhāyati. *v.*

Remaining = avasesa.
adj. ; avasiṭṭha. *p.p.*

Report = pavatti. *f.*

Savoury earth = paṭha-
vojā. *f.*

Sect = gaṇa ; nikāya. *m.*

Sixteen years of age =
solasaṁvassika. *adj.*

Spy = carapurisa. *m.*

To hunt = pariyesituṇ.
inf.

Spreads = pattharati. *v.*

Turtle = kaṇṇha. *m.*

Ugly = virūpa ; dubbaṇ-
ṇa. *adj.*

Wandering ascetic = pa-
riyāyaka. *m.*

Zenith = uddhaṇ. *in.*

THE PRIMARY DERIVATIVES OR KITAKAS

140. Primary derivatives are formed directly from the roots by the adding of certain suffixes. These suffixes are known by the name of *Kita* ; hence these derivatives are called *Kitakas*.

A. Both Primary and Secondary derivatives are treated as nouns (*i.e.*, as adjectives and substantives). Some indeclinables, too, are found in them.

B. The difference between the (1) *Primary* and the (2) *Secondary* derivatives is :

(1) The first is a noun or an indeclinable formed with a root + suffix. All participles—being formed with roots + suffixes—are included in this category.

(2) The second is a word formed with a Primary derivative + suffix. This is mostly adjectival in nature.

141. The final vowel of a root, if there are more than one, may be elided before a suffix.

The rules of *sandhi*, assimilation, and strengthening are regularly applied.

142. All *Kitaka* suffixes are divided into (1) *Kiccas* and (2) *Kitas*.

(1) The suffixes, by which the passive participles are formed, are called *Kiccas*. They are few in number.

(2) The suffixes, by which active participles and other nouns expressing an active meaning are formed, are called *Kitas*. They are numerous.

(I) **Kicca Suffixes**

We treat *Kicca* suffixes first because they are few in number.

-tabba, -añiya, ñya, ñiya, -tayya and -icca are *Kiccas*.

143. “-tabba” or “-añiya” may be annexed to all the roots to form potential participles expressing a passive meaning.

KARA (to do) + tabba = *kattabba* or *kātabba*.

(In one place *r* of the root is assimilated to the first consonant of the suffix; in the other *r* is elided and the first vowel is lengthened).

KARA + añiya = *karañiya* (that should be done).

Su (to hear) + tabba = *sotabba*.

Su + añiya = *savañiya* (that should be heard).

(In both places the vowel of the root is strengthened; and in the second instance the strengthened vowel becomes *av*).

For more examples of this kind see § 73 of the First Book.

144. “ñya” and “ñiya” are suffixed to some roots to form passive participles. (ṇ is the sign indicatory of strengthening).

A. When the last vowel of the root is elided before **ñya**, and **ya** of the suffix is connected with the last consonant, both of them undergo a change. With roots ending in **h** (a), **y** of the suffix is interchanged with the last consonant of the root.

B. In some roots the final palatal (c, j,) is gutturalized (into k, g, respectively).

The changes they undergo are :

dhya	becomes	jjha
dya	„	jjā
mya	„	mma
jya	„	jjā
gya	„	gga
cya	„	kya

Examples

Vaḍa (to say) + ṇya = vadya = *vajja* (what should be said ; fault ; musical instrument).

Gaṃu (to understand) + ṇya = gamya = *gamma* (what should be understood).

Khāḍa (to eat) + ṇya = khādyā = *khajja* (what should be eaten ; hard food).

Yuja (to yoke or join) + ṇya = yojya = *yogga* (what should be yoked ; a chariot ; fitting).

Vaḥa (to say) + ṇya = vācyā = *vākya* (what should be spoken ; a sentence).

Gaḥa (to take) + ṇya = gahya = *gayha* (what should be taken).

Garaḥa (to despise) + ṇya = gārayha (what should be despised).

C. **Ṇya** after the roots ending in ā, i and ī becomes **eyya**.

Dā (to give) + eyya = *deyya* (what should be given).

Pā (to drink) + eyya = *peyya* (what should be drunk).

Ji (to conquer) + eyya = *jeyya* (what should be conquered).

Nī (to lead) + eyya = *neyya* (what should be led).

Niya

Kaṛa (to do) + ṇiya = kārīya (what should be done ; work).

Hara (to carry) + ñiya = *hāriya* (what should be carried).

Mara (to kill) + ñiya = *māriya* (what should be killed).

145. “-icca” and “-tayya” are suffixed only to form a limited number of words.

Kara + icca = *icca* (that should be done; business).

Ar of the root is elided before the suffix.

Ñā (to know) + tayya = *ñātayya* (what should be known).

Pada (to go) + tayya = *pattayya* (what should be arrived or attained).

Exercise 23.

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. Khajja - bhojja - leyya - peyya - vasena catubbidhā honti manussānaṃ āhārā.

2. “Sace me gataṭṭhāne dhītu doso uppajjati, tumhehi sodhetabbo.”—*Dh. A. i, 398.*

3. “Patikule vasantiyā nāma anto aggi bahi na niharitabbo; bahi aggi anto na pavesetabbo; dadantass’ eva dātabbaṃ; adadantassa na dātabbaṃ.”—*Ibid. i, 397.*

4. “Sudassaṃ vajjaṃ aññesaṃ,
Attano pana duddasaṃ.”—*Dhp. V. 252.*

5. “Sace yāgu hoti, bhājanaṃ dhovitvā yāgu upanetabbā; yāguṃ pītassa udakaṃ datvā bhājanaṃ paṭigahetvā . . . dhovitvā paṭisāmetabbaṃ.”—*V. i, 46.*

6. "Kālass' eva uṭṭhāya upāhanā omuñcitvā . . . dantakaṭṭhaṇ dātabbaṇ, mukhodakaṇ dātabbaṇ, āsanaṇ paññāpetabban."—*Ibid.* 46.

7. "Nāhaṇ taṇ gamanena lokassa antaṇ ñātayyaṇ daṭṭhayyaṇ pattayyaṇ ti vadāmi."—*A.* ii, 48.

8. "Puññam ākaṅkhamānena
Deyyaṇ hoti vijānatā."—*S.* i, 18.

9. Mahāsamudde asaṅkheyyā macchakacchapā, appameyyo udakakkhandho ca atthi.

10. "Taṇ sutvā itāro: 'Bhāriyaṇ vata me sāhasikaṇ ananucchavikaṇ kammaṇ katan' ti bāhā paggayha kandanto . . . ahoṣi."—*Dh. A.* i, 17.

New Words

Ananucchavika = inappropriate. *adj.*

Anta = end. *m.*

Appameyya = immeasurable. *pt. p.*

Asaṅkheyya = innumerable. *pt. p.*; the highest number. *n.*

Ākaṅkhamāna = wishing. *pr. p.*

Upajjhāya = preceptor (to a monk). *m.*

Upāhana = sandals. *m.*

Omuñcitvā = having taken off or removed. *abs.*

Kandanta = crying aloud. *pr. p.*

Khandha = a great mass; trunk (of a tree). *m.*

Gantabba = should be gone. *pt. p.*

Gamana = going; walking. *ger.*

Catubbidha = fourfold. *adj.*

Daṭṭhayya = what should be seen. *pt. p.*

Dantakaṭṭha = tooth-brush; a stick to cleanse teeth. *n.*

Duddasa = difficult to see. *adj.*

Dosa = fault; misdeed. *m.*

Niharitabba = what should be taken out. *pt. p.*

Paññāpetabba = what
should be prepared.
pt. p.

Paṭiggahetvā = having
received or taken. *abs.*

Paṭisāmetabba = what
should be set in order.
pt. p.

Patikula = husband's
family. *n.*

Pavesetabba = what
should be entered or
taken in. *pt. p.*

Pita = drunk. *p. p.*

Mukhodaka = water to
wash the face. *n.*

Leyya = (food) what
should be licked. *pt. p.*

Vata = certainly. *in.*

Vijānanta = knowing.
pr. p.

Sāhasika = hasty. *adj.*

Sudassa = easy to see.
adj.

Sodhetabba = what should
be cleared or inquired.
pt. p.

TRANSLATE INTO PALI

1. The work that is to be done today should not be kept for tomorrow.

2. If I am to be killed my children will become orphans.

3. The king whose word should be obeyed is to be respected by all.

4. This man can be seen in the town every day.

5. She should be brought to her mother.

6. The virtues of the Exalted One cannot be thought of, nor his wisdom be measured.

7. Again and again the prince tried to raise the bow that could not be moved by any one.

8. Where lives the boy who should not be sent to his father's house?

9. Innumerable fishes live in the river that can be crossed near the village.

10. Alms should be given to virtuous monks by the laymen and the laywomen.

New Words

<i>Crossable</i> = tarāṇiya. <i>pt.p.</i>	<i>Should be kept</i> = ṭhape- tabba. <i>pt.p.</i>
<i>Killed</i> = mārita. <i>p.p.</i>	<i>Should be obeyed</i> = anu- vattitabba. <i>pt.p.</i>
<i>Layman</i> = upāsaka. <i>m.</i>	<i>Should be sent</i> = pese- tabba. <i>pt.p.</i>
<i>Laywoman</i> = upāsikā. <i>f.</i>	<i>Should be brought</i> = āha- ritabba. <i>pt.p.</i>
<i>Measurable</i> = meyya. <i>adj.</i>	<i>Thinkable</i> = cinteyya. <i>pt.p.</i>
<i>Movable</i> = cālāṇiya. <i>pt.p.</i>	<i>To raise</i> = ukkhipitun. <i>inf.</i>
<i>Orphan</i> = amātāpitika. <i>adj.</i>	
<i>Seen</i> = diṭṭha. <i>p.p.</i>	

(2) Kita Suffixes

PRESENT PARTICIPLES

146. “-nta” and “-māna” may be suffixed to all roots or bases in order to form Present Participles.

The following roots change their forms before some suffixes :—

<i>Gamu</i> (to go)	becomes	<i>gaccha</i>
<i>Isu</i> (to wish)	„	<i>iccha</i>
<i>Disa</i> (to see)	„	<i>passa</i> , or <i>dakkha</i>
<i>Pā</i> (to drink)	„	<i>piba</i> or <i>piva</i>
<i>Thā</i> (to stand up)	„	<i>tiṭṭha</i>
<i>Dā</i> (to give)	„	<i>dada</i>
<i>Ñā</i> (to know)	„	<i>jāna</i>
<i>Kara</i> (to do)	„	<i>kuru</i> or <i>kubba</i>

Gaccha + nta = *gacchanta* (going).

Ichha + nta = *icchanta* (willing or wishing).

Passa + nta = *passanta* (looking ; seeing).

Dissa + māna = *dissamāna* (appearing ; seen).

Titṭha + māna = *titṭhamāna* (standing).

Dāda + māna = *dadamāna* (giving).

Jāna + nta = *jānanta* (knowing).

Kuru + māna = *kurumāna* (doing).

(Before **-nta** kara does not change itself but takes the conjugational sign **o**).

Kara + o + anta = *karonta* (doing).

Bhava + māna = *bhavamāna* (being).

Bhava is the base formed from *bhū* (to be).

For the declension of these and other present participles see §§ 50 and 51 of the First Book.

PAST PARTICIPLES

147. “ta,” “tavantu” and “tāvī” may be suffixed to all roots to form Past Participles.

In most cases the last consonant (together with the last vowel) is elided before these suffixes, and **t** of the suffix is sometimes reduplicated.

Bhujā (to eat) + ta = *bhutta* (eaten).

Bhujā + tāvī = *bhuttāvī* (having eaten).

Bhujā + tavantu = *bhuttavantu* (having eaten).

A. As **-tavantu** and **-tāvī** are seldom used, we shall here deal only with **-ta**.

Muca (to free) + ta = *mutta* (released ; freed).

Tapā (to heat) + ta = *tatta* (heated).

Paḍa (to go) + ta = *paṭta* (arrived ; attained).

• Mada (to intoxicate) + ta = *matta* (intoxicated).

YUJA (to join) + ta = *yutta* (endowed with ; joined).

SUPA (to sleep) + ta = *sutta* (slept).

B. Where “-ta” is not reduplicated but the end of the root is elided :

KARA (to do) + ta = *kata* (done).

MARA (to die) + ta = *mata* (dead).

MANA (to think) + ta = *mata* (thought ; idea ; known).

HANA (to kill) + ta = *hata* (killed).

GAMU (to go) + ta = *gata* (gone).

RAMU (to sport) + ta = *rata* (amused ; delighted).

C. Sometimes “-ta” undergoes a change together with the last consonant of the root.

(1) s + ta becomes -tṭha

DASA (to bite) + ta = *datṭha* (bitten ; stung).

KASA (to plough) + ta = *katṭha* (ploughed).

HASA (to laugh) + ta = *hatṭha* (delighted).

RUSA (to be angry) + ta = *rutṭha* (provoked ; angry).

GHUSA (to make a noise) + ta = *ghutṭha* (proclaimed).

Ā + kUSA (to rebuke) + ta = *akkutṭha* (rebuked).

(2) m + ta becomes -nta

KHAMU (to forbear) + ta = *khanta* (forgiven).

SAMU (to pacify) + ta = *santa* (calmed).

BHAMU (to reel) + ta = *bhanta* (swerving).

DAMU (to subdue) + ta = *danta* (subdued).

Pa + kamU (to go) + ta = *pakkanta* (gone).

(3) dh + ta becomes ddha

BUDHA (to know) + ta = *buddha* (known ; the person who knows).

RUDHA (to obstruct) + ta = *ruddha* (obstructed).

(4) **bh + ta** becomes **ddha**

Labha (to get) + ta = *laddha* (obtained).

Lubha (to covet) + ta = *luddha* (covetous ; greedy).

(5) **j + ta** becomes **gga**

Bhaja (to break) + ta = *bhagga* (broken).

Saj + vija (to be agitated) + ta = *samvigga* (agitated).

(6) Other irregular changes are :

Duha (to milk) + ta = *duddha* (milked).

Ruha (to ascend) + ta = *rūlha* (ascended).

Majja (to polish) + ta = *maṭṭha* (polished).

Paca (to cook) + ta = *pakka* (cooked).

Vasa (to dwell) + ta = *vuttha* (dwelt).

D. Sometimes **-ta** changes the root before it, and it stands unchanged.

Jana (to produce) + ta = *jāta* (born).

Pā (to drink) + ta = *pīta* (drunk).

Thā (to stand) + ta = *ṭhita* (stood).

Mā (to measure) + ta = *mita* (measured).

E. **-ta** after some monosyllabic roots neither changes itself nor the root.

Bhū (to be) + ta = *bhūta* (been ; become).

Nī (to lead) + ta = *nīta* (led).

Bhī (to be afraid) + ta = *bhīta* (frightened).

Ñā (to know) + ta = *ñāta* (known).

Yā (to go) + ta = *yāta* (gone).

Ji (to conquer) + ta = *jita* (conquered).

Ci (to collect) + ta = *cita* (collected).

Nhā (to bathe) + ta = *nhāta* (bathed).

Both **naha** and **nhā** are found in Pali.

148. Much more common and easier way to join “-ta” to form a participle, is to insert an “i” between the root and the suffix.

This is mostly done after the roots ending with a.

PacA (to cook) + ta = *pacita* (cooked).

GahA (to take) + ta = *gahita* (taken).

Khāda (to eat) + ta = *khādita* (eaten).

Maṇḍa (to adorn) + ta = *maṇḍita* (adorned).

KathA (to tell) + ta = *kathita* (told).

Likha (to write) + ta = *likhita* (written).

149. “-na” is suffixed to some roots to form past participles. In many places n of the suffix is reduplicated and the last consonant of the root is elided. Sometimes i or ī is inserted between the root and the suffix.

n becomes ṇ when the last consonant of the root is r.

Chida (to cut) + na = *chinna* (cut ; broken).

Chada (to cover) + na = *channa* (covered).

Bhida (to break) + na = *bhinna* (broken).

Ni + sada (to sit) + i + na = *nisinna* (sat).

Tara (to cross) + i + na = *tiṇṇa* (gone ashore).

Pūra (to fill) + na = *puṇṇa* (full).

JarA (to decay) + i + na = *jiṇṇa* (decayed).

Dā (to give) + i + na = *dinna* (given).

Khī (to exhaust) + na = *khīṇa* (exhausted).

Dī (to be miserable) + na = *dīna* (miserable ; mean).

Lū (to cut) + na = *lūna* (cut ; mowed).

Pa + hā (to eliminate) + ī + na = *pahīna* (eliminated)

Āsa (to sit) + ī + na = *āsīna* (sat).

150. Many of these past participles have two different forms.

Root :	paca :	<i>pacita</i> ; <i>pakka</i> (cooked).
„	hara :	<i>harita</i> ; <i>hata</i> (carried).
„	vasa :	<i>vasita</i> ; <i>ruttha</i> (lived ; dwelt).
„	ñā :	<i>jānita</i> ; <i>ñāta</i> (known).
„	laga (to adhere) :	<i>lagita</i> ; <i>lagga</i> (adhered).
„	kasa :	<i>kasita</i> ; <i>kaṭṭha</i> (ploughed).
„	tapa :	<i>tāpita</i> ; <i>tatta</i> (heated).
„	pusa (to nurse) :	<i>posita</i> ; <i>puṭṭha</i> (brought up).
„	chida :	<i>chindita</i> ; <i>chinna</i> (cut).
„	dusa (to corrupt) :	<i>dūsita</i> ; <i>duṭṭha</i> (corrupted).
„	puccha (to question) :	<i>pucchita</i> ; <i>puṭṭha</i> (asked ; questioned).
„	rusa :	<i>rosita</i> ; <i>ruṭṭha</i> (enraged).
„	gupa (to protect) :	<i>gopita</i> ; <i>gutta</i> (protected).

Exercise 24.

TRANSLATE INTO ENGLISH

AND POINT OUT THE DERIVATIVES

1. “Sumedhatāpaso iddhimā ti jānantā udakabhinnokāsaṇ sallakkhetvā : ‘ tvaṇ imaṇ ṭhānaṇ alaṇkarohi ’ ti vatvā adaṇsu. ”—*J. Nidāna*.

2. “ Evaṇ nisinne Bodhisatte sakala-dasasahassacakkavāḷe devatā sannipatitvā . . . Bodhisattaṇ nānappakārāhi thutīhi abhitthunisu. ”—*Ibid*.

3. “ Yathā pana aññe sattā mātukucchito nikkhamantā paṭikkūlena asuciṇā makkhitā nikkhamanti, na evaṇ Bodhisatto. ”—*Ibid*.

4. "Aparam pana ekadivasañ uyyāṇañ gacchanto tath' eva devatāhi nimmitañ sunivatthañ supārutañ pabbajitañ disvā : 'Ko nām eso, sammā?' ti sārathij pucchi."—*Ibid.*

5. "Ayañ Buddattāya abhinīhārañ katvā nipanno ; samijjhissati imassa patthanā ito kappa-satasahassādhi-kāṇañ catunnañ asankheyyāṇañ matthake."—*Ibid.*

6. "Kini me ekena tiṇṇena
Purisenā thāmadassinā?"—*Buddhavaṃsa.*

7. "Dassanañ me atikkante
Sa-saṅghe Lokanāyake
Haṭṭho haṭṭhena cittaṇa
Āsanā vuṭṭhahij tadā."—*Ibid.*

8. "Ubbiggā tasitā bhītā
Bhantā vyathita-mānasā
Mahājanā samāgama
Dipaṅkaram upāgamaṇ."—*Ibid.*

9. "Tattha deva-manussā gandha-mālādīhi pūjaya-mānā : 'Mahāpurisa, idha tumhehi sadiso añño natthi ; kut' ettha uttaritara?' ti āhaṇsu."—*J. Nidānakathā.*

10. "Ādittasmiṇ agārasmiṇ
Yaṇ nīharati bhājanaṇ,
Taṇ tassa hoti atthāya ;
No ca yaṇ tattha ḍayhati."—*S. i, 31.*

New Words

Atthāya = for the welfare. *Dat. sing.*

Abhiṭṭhuni = praised. *v.*

Abhinīhāra = aspiration.
m.

Asuci = dung ; dirt. *m.* ;
impure. *adj.*

Āditta = ablaze. *p.p.*

Uttaritara = higher ; nobler. *adj.*

Uṇhāgami = came ; approached. *v.*

Ubbigga = agitated. *p.p.*

Okāsa = room ; place. *m.*

Dayhati = is burnt. *v.*

Thāmadassī = one who knows his strength *m.*

Thuti = praise. *f.*

Dassana = sight. *n.*

Niṇṇa = laid (himself) down. *p.p.*

Nimmita = created. *p.p.*

Paṭikkūla = disgusting. *adj.*

Matthake = at the end. *loc.*

Lokaṇāyaka = universal lord, i.e., the Buddha. *m.*

Vyathita = wavering. *p.p.*

Sadisa = equal. *adj.*

Samāgama = having gathered together. *abs.*

Sa-saṅgha = together with the community. *adj.*

Samijjhati = becomes successful. *v.*

Sallakkhetvā = having considered. *abs.*

Sunivattha = well dressed. *p.p.*

Supāruta = well robed. *p.p.*

TRANSLATE INTO PALI

USING PARTICIPLES

1. There were broken houses, fallen trees, dead bodies, and wounded persons in the villages that were near the battlefield.

2. The Blessed One, who came out of the monastery, entered the city through the decorated path, respected, honoured and praised by the people.

3. The young lord saw, as he was driving to the park, an aged man as bent as a roof gable, leaning on a staff, and tottering.

4. The mother of Yasa having gone up to his palace, and not seeing him, went to her husband and said ;
" Your son Yasa, householder, has disappeared."

5. Then the householder thinking that sitting there he would see his son, sitting at the same place, became glad, and having saluted the Blessed One, sat down near Him.

6. "Then, as he went along, he saw the peasants ploughing, the fields in soiled garments, covered with dust blown by hot winds."—*Ps.B.* 47.

7. "All the while she was talking, the Brahmans were beholding the splendour of her teeth . . . and having applauded her speech, they took the gold wreath, and placed it on her head."—*B.T.* 457.

8. "The day before she was to depart, the treasurer sat in his room and had his daughter sit by him, and he admonished her, telling the rules of conduct she should adopt when she came to dwell in her husband's family."—*Ibid.* 462.

9. "Migāra the treasurer rode in a conveyance behind the others, and beholding a great crowd of people following, he asked, 'Pray, who are these?'"—*Ibid.* 463.

10. "So she entered the city standing in her chariot, and showing herself to the whole town."—*Ibid.* 464.

New Words

Aged = mahallaka ; vud-dha. *adj.*

Anointed = abbhañjita. *p.p.*

Announces = āroceti. *v.*

Applauds = abhitthavati. *v.*

As he went along = 'use the locative of "gacchanta."

Battlefield = yuddha-bhūmi. *f.*

Bearing = dhārenta. *pr.p.*

<i>Behind</i> = <i>pacchato. in.</i>	<i>Pray</i> (use an addressing word like <i>bho</i> here).
<i>Beholding</i> = <i>passanta. pr.p.</i>	<i>Respected</i> = <i>garukata. p.p.</i>
<i>Blown</i> (by wind) = <i>vāyita.</i>	<i>Roof-gable</i> = <i>gopānāsī. f.</i>
<i>Conveyance</i> = <i>yāna. n.</i>	<i>Rules of conduct</i> = <i>sikkhā. f. ; samācāra. m.</i>
<i>Disappeared</i> = <i>antarahita. p.p.</i>	<i>Should be adopted</i> = <i>vat-tetabba. pt.p.</i>
<i>Driving</i> = <i>pājenta. pr.p.</i>	<i>Soiled</i> = <i>malina ; paṇsumakkhita. p.p.</i>
<i>Fallen</i> = <i>patita. p.p.</i>	<i>Splendour of teeth</i> = <i>dan-ta-kalyāṇa. n.</i>
<i>Great crowd</i> = <i>mahāsamūha. m.</i>	<i>Talking</i> = <i>kathenta. pr.p.</i>
<i>Honoured</i> = <i>mānita. p.p.</i>	<i>Telling</i> = <i>vadanta. pr.p.</i>
<i>Leaning on a staff</i> = <i>daṇḍa-parāyaṇa. adj.</i>	<i>Tottering</i> = <i>pavedhamāna. pr.p.</i>
<i>Moves off</i> = <i>apagacchati. v.</i>	<i>Would be fitting</i> = <i>yutta. p.p.</i>
<i>Peasant</i> = <i>gāmika ; jānapadika. m.</i>	<i>Wounded</i> = <i>paharita ; vaṇita ; khata. p.p.</i>
<i>Praised</i> = <i>abhitthuta ; pasāṇsita. p.p.</i>	

3. PRIMARY DERIVATIVES THAT ARE NOT PARTICIPLES

(These are active and do not denote any particular tense).

151. “*Na*” may be suffixed to transitive roots when there is an object before them.

Kumbhaṇ + *kara* + *ṇa* = *kumbhakāra* (potter).

Rathaṇ + *kara* + *ṇa* = *rathakāra* (chariot maker ; carpenter).

Ganthaṇ + *kara* + *ṇa* = *ganthakāra* (author of a book).

Pattaṇ + gaha + ṇa = *pattagāha* (bearer of a bowl).

Sukhaṇ + kamU + ṇa = *sukhakāma* (seeking comfort).

Tantaṇ + ve + ṇa = *tantavāya* (weaver).

Kammaṇ + kara + ṇa = *kammakāra* (worker ; labourer).

A. Y is inserted between ṇa and the roots ending with a long ā.

Dānaṇ + dā + ṇa = *dānadāya* (alms-giver).

Dhaññaṇ + mā + ṇa = *dhaññamāya* (measurer of corn).

B. Some gerundial nouns too are formed with this suffix.

Paca + ṇa = *pāka* (cooking).

Gaha + ṇa = *gāha* (taking).

Caja + ṇa = *cāga* (leaving ; forsaking).

Hara + ṇa = *hāra* (carrying).

152. -a, -aka, -ana, -āvī and -tu are suffixed to the roots when there is an object before them.

(1) Suffix -a

Dhammaṇ + dhara + a = *dhammadhara* (learned in the Norm).

Hitāṇ + kara + a = *hitakara* (benefactor ; advantageous).

Dinaṇ + kara + a = *dinakara* (sun ; maker of the day).

Dhanuṇ + gaha + a = *dhanuggaha* (archer).

Sabbaṇ + dā + a = *sabbada* (donor of everything).

Majjaṇ + pā + a = *majjapa* (drunkard).

When there are nouns in cases other than that of the object before the roots :—

Vane + cara + a = *vanacara* (a forester ; wanderer in forests).

Thale + *ṭhā* + a = *thalatṭha* (situated or living on the land).

Jale + *ṭhā* + a = *jalatṭha* (situated in or on the water).

Sirasmiṇ + *ruha* + a = *siroruha* (hair, *lit.*, grown on the head).

(2) **-aka** (sometimes requires strengthening).

Dā (to give) + *aka* = *dāyaka* (giver). **y** is inserted.

Nī (to lead) + *aka* = *neaka* = *nāyaka* (leader). **e** becomes **ay**.

Karā + *aka* = *kāraka* (doer).

Su + *aka* = *soaka* = *sāvaka* (hearer ; disciple). **o** becomes **ay**.

Pu (to clean) + *aka* = *pāvaka* (fire).

Gahā + *aka* = *gāhaka* (taker ; bearer).

Yāca + *aka* = *yācaka* (beggar).

Pāla + *aka* = *pālaka* (protector).

(3) **Some gerunds are formed with “-ana.”**

Gahā + *ana* = *gahana* (taking ; holding).

Nanda (to be glad) + *ana* = *nandana* (rejoicing).

Bhujā (to eat) + *ana* = *bhojana* (food ; feeding).

Su + *ana* = *savaṇa* (hearing).

Pacā + *ana* = *pacana* (cooking).

Bhū + *ana* = *bhavana* (becoming).

(4) **-āvi**

Bhayaṇ + *disa* (to see) + *āvi* = *bhayadassāvi* (one who sees danger). **disa** becomes **dassa**.

(5) **-tu**

A. Last consonant of the root before this is sometimes assimilated to **t**.

Karā + *tu* = *kattu* (doer ; maker ; author).

Hara + tu = *hattu* (carrier).

Bhara + tu = *bhattu* (supporter ; husband).

Gamu + tu = *gantu* (goer).

Vada + tu = *vattu* (sayer ; speaker).

Mana (to think) + tu = *mantu* (perceiver).

Ñā + tu = *ñātu* (knower).

Dā + tu = *dātu* (giver).

B. Sometimes strengthening of the first vowel occurs.

Chida + tu = *chettu* (cutter).

Ji (to conquer) + tu = *jetu* (conqueror).

Nī + tu = *netu* (leader).

Su + tu = *sotu* (hearer.)

C. Affixed to bases :—

Pāle + tu = *pāletu* (protector).

Pālaya + tu = *pālayitu* (protector). *i* is inserted here.

Kāre + tu = *kāretu* (one who causes to do).

Hāre + tu = *hāretu* (one who causes to carry).

Māre + tu = *māretu* (killer).

153. Nī is suffixed to some roots to form the derivatives denoting agent (substantive or adjective).

Chattaṇ + gaha + nī = *chattagāhi* (bearer of an umbrella).

Annaṇ + dā + nī = *annadāyī* (giver of rice or food).

Pāpaṇ + kara + nī = *pāpakārī* (sinner).

Khīraṇ + pā + nī = *khīrapāyī* (a mammal ; one who drinks milk).

Sataṇ + kara + nī = *sataṭakārī* (constant worker).

Sighaṇ + yā (to go) + nī = *sīghayāyī* (going quickly).

Dhammaṇ + vada + nī = *dhammavādī* (preacher ; righteous person).

154. “Ra” is suffixed to some roots which are preceded by nouns. R of the suffix disappears together with the last consonant of the root.

(1) Bhuja + gamu + ra = (bhujena gacchatī ti) *bhujago* (one which moves with its coils ; a serpent).

(2) Kuñja + ramu + ra = (kuñje ramatī ti) *kuñjaro* (one which enjoys in the bush ; an elephant).

(3) Kamma + jana + ra = (kammena jāto) *kammajo* (arisen through a previous action).

(4) Pañka + jana + ra = (pañke jāto) *pañkajo* (arisen from the mud ; a lotus).

(5) Thala + jana + ra = (thale jāto) *thalajo* (born or arisen on the land).

(6) Aṇḍa + jana + ra = (aṇḍato jāto) *aṇḍajo* (born from an egg ; a bird or serpent).

Exercise 25.

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. “Te jalatṭhe thalatṭhe ca
Bhujage’ sītikoṭiyo
Saraṇesu ca silesu
Patiṭṭhāpesi Nāyako.”—*Mahāvamsa*.
2. “Annado balado hoti ;
Vatthado hoti vaṇṇado ;
Yānado sukhado hoti ;
Dīpado hoti cakkhudo.
So ca sabbadado hoti
Yo dadāti upassayaṇ.”—*S. i, 32.*

3. " Ārāmaropā vanaropā
Ye janā setukārakā,
Dhammatṭhā silasampannā
Te janā saggaḡāmino."—S. i, 33.
4. " Gopuraṭṭhā tu Damiḡā
Khipiṇsu vividhāyudhe,
Pakkaṇ ayoguḡaṇ c' eva
Kaṭṭhitaṇ ca silesikaṇ."—*Mahāvamsa* XXV, 30.
5. " Vanacāri pure āsiṇ
Satataṇ vanakammiko,
Patthodanaṇ gahetvāna
Kammantaṇ agamās' ahaṇ."—*Apa.* 376.

6. " Atīte Bārāpasiyaṇ Brahmadatte rajjaṇ kārente
Bodhisatto Kāsīgāmake kumbhakāra-kule nibbattitvā
kumbhakāra-kammaṇ katvā putta-dāraṇ posesi."—
178th *Jātaka*.

7. " So araṇṇato āgacchante mālākāre disvā thokaṇ
thokaṇ phāṇita-khaṇḍaṇ datvā uḡuṇkena pāṇiyaṇ
adāsi."—4th *Jātaka*.

8. " Uyyānapālo tassa madhu-makkhita-tiṇesu
paluddhabhāvaṇ ṇatvā anukkamena attānaṇ dassesi."—
14th *Jātaka*.

9. " Mige anto pavitṭhe dvāraṇ pidahiṇsu. Migo
manusse disvā kampamāno maraṇabhaya-bhīto antoni-
vesanaṇgaṇe ādhāvati, paridhāvati."—*Same Jātaka*.

10. Dinakare atthaṇgacchante nisākare ca uidente
raṭṭhassa pālako, Buddhassa sāvako, mahārājā yāca-
kāṇaṇ mahādānaṇ adāsi.

New Words

Attaṅgacchanta = dis-
appearing ; setting
(sun). *pr.p.*

Antonivesanaṅga = in-
ner court ; surrounded
compound. *n.*

Ayogu'a = iron ball. *m.*

Ādhāvati = runs here
and there. *v.*

Ārāma = garden. *m.*

Āsim = (I) was. *v.*

Upassaya = house. *m.*

Uyyānapāla = gardener.
m.

Uḷunka = ladle. *m.*

Kāṭhita = boiling hot.
p.p.

Kammanta = work. *m.*

Gopurattṭha = stood on
the gate-tower. *adj.*

Thoka = a little ; small.
adj.

Dāra = wife. *m.*

Dhammatṭha = right-
eous. *adj.*

Nisākara = moon. *m.*

Pakka = boiled ; heated.
p.p.

Patthodana = a pasata
measuring of rice. *m.*

Paridhāvati = runs
around. *v.*

Paluddha-bhāva = allure-
ment. *m.*

Pavittṭha = entered. *p.p.*

Posesi = he supported. *v.*

Phāṇita-khaṇḍa = a cry-
stal of candy ; piece of
juggery. *m.*

Balada = giver of the
strength. *adj.*

Yānada = giver of con-
veyance. *adj.*

Ropa = planter. *m.*

Vanṇada = giver of com-
plexion. *adj.*

Vanakammika = worker
in the forest. *m.*

Satataṃ = constantly ;
always. *ad.*

Saggagāmi = one who
goes to heaven. *adj.*

Saraṇa = refuge. *n.*

Sīlasampanna = virtu-
ous ; observing the pre-
cepts. *adj.*

Silesikā = gum. *f.*

TRANSLATE INTO PALI

USING PRIMARY DERIVATIVES

I. Potters, garland-makers, carpenters, goldsmiths
and other artisans lived in olden days not inside the
cities but in suburbs outside them.

2. All beings, who live in land or in water, are not able to support their lives without food.

3. Those who give food, clothes and other things to the beggars, are praised by the other people living in those districts.

4. The Blessed One sat on a jewelled throne, given by the Nāga chiefs of Ceylon, when He visited the island.

5. On the next day, when the priests entered the village, they saw that the hall had not been swept, the mats had not been spread, and the drinking water had not been placed.

6. "But now, surrounded by her children and her children's children, she walks singing round and round the building."—*B.T.* 479.

7. "When Visākhā heard the word 'saints' she was greatly delighted . . . But when she came to the place where they were eating, and beheld them, she was angry with the treasurer."—*B.T.* 465.

8. "Long ago, Ānanda, there was a king, by name Mahā-Sudassana, a king of kings . . . lord of the four quarters of the earth, conqueror, the protector of his people."—*L.G.B.* 217.

9. "There they passed the day in paying honour, reverence, respect and homage to the remains of the Exalted One with dancing and hymns, and music, and with garlands and perfumes; and in making canopies."—*Ibid.* 229.

10. "When he had thus spoken the venerable Ānanda said to the wanderer Subhadda: Enough, friend

Subhadda, trouble not the Tathāgata. The Exalted One is weary."—*Ibid.* 220.

New Words

Artisan = sipplī. *m.*

Building = geha ; pāsāda. *m.*

District = padesa. *m.*

Enough = alaṇ. *in.*

Goldsmith = suvaṇṇakāra. *m.*

(*Had been*) *swept* = sammajjita ; sammatṭha. *p.p.*

(*Had been*) *spread* = atthata. *p.p.*

(*Had been*) *placed* = ṭhapita. *p.p.*

Hymn = gīta. *n.*

Jewelled throne = maṇipallaṅka. *m.*

Mat = kilaṇja. *m.*

Not able = asamattha. *adj.*

Paying honour = sakkaronta. *pr.p.*

Paying respect = mānenta. *pr.p.*

Remains (of the Exalted One) = (Tathāgata)-sarīra. *n.*

Round and round = parisamantato. *in.*

Singing = gāyanta. *pr.p.*

Thing = upakaraṇa ; bhaṇḍa. *n.*

To support = bharituṇ. *inf.*

Troubles = viheseti. *v.*

Wanderer = sañcāraka ; paribbājaka. *m.*

Weary = kilanta. *adj.*

4. PRIMARY DERIVATIVES THAT ARE INDECLINABLE

155. “-tuṇ” and “-tave” are suffixed to the roots or the bases in order to form infinitives. (-tave is employed only in verse).

(1) They are joined with an additional *i* to the roots ending in *a* and *u*.

(2) They are directly added to the roots ending in *ā*.

(3) The last consonant of some roots is assimilated to **t** of the suffixes.

(4) Strengthening of the first vowel sometimes takes place before these.

(1) “-tuṇ” with an additional i

Paca + i + tuṇ = *pacitum* (to cook).

Khāda + i + tuṇ = *khādītum* (to eat).

Hara + i + tuṇ = *haritum* (to carry).

Dhāvu + i + tuṇ = *dhāvitum* (to run).

(1) Added to the bases

Suṇa + i + tuṇ = *suṇitum* (to hear).

Bujjha + i + tuṇ = *bujjhitum* (to understand).

Jāna + i + tuṇ = *jānitum* (to know).

Chinda + i + tuṇ = *chinditum* (to cut).

(2) After the roots ending in ā

Dā + tuṇ = *dātum* (to give).

Pā + tuṇ = *pātum* (to drink).

Ṭhā + tuṇ = *ṭhātum* (to stand).

Ñā + tuṇ = *ñātum* (to know).

Yā + tuṇ = *yātum* (to go).

Root **kara** becomes **kā** before these ; then it is treated as a root ending in ā

Kā + tuṇ = *kātum* (to do).

Kā + tava = *kātave* (to do).

(3) Where assimilation occurs and the radical vowel is strengthened :

Kara + tuṇ = *kattum* (to do).

Chida + tuṇ = *chettum* (to cut).

Bhujā + tuṇ = *bhottum* (to eat ; to enjoy).

Pada + tuṇ = *pattum* (to arrive or attain).

Hara + tuṇ = *hattum* (to carry).

Vada + tuṇ = *vattum* (to say).

Gamu + tuṇ = *gantum* (to go).

Labha + tuṇ = *laddhum* (to get).

Budha + tuṇ = *boddhum* (to perceive).

In the last two examples both **bh + t** and **dh + t** have become **ddh**.

(4) Where “t” is not doubled and strengthening of the vowel takes place :

Ni + tuṇ = *netum* (to lead or carry).

Ji + tuṇ = *jetum* (to conquer).

Su + tuṇ = *sotum* (to hear).

Hū + tuṇ = *hotum* (to be or become).

156. To the causal bases, and the bases of the seventh conjugation, ending in **a**, these suffixes are joined with the help of an **i**. They are directly added to those bases ending in **e**.

Causal bases

Kāre + tuṇ = *kāretum*,

Kāraya + i + tuṇ = *kārayitum* (to cause to do).

Mārāpe + tuṇ = *mārāpetum*,

Mārāpaya + i + tuṇ = *mārāpayitum* (to cause to kill).

Gāhe + tuṇ = *gāhetum*,

Gāhāpaya + i + tuṇ = *gāhāpayitum* (to cause to take).

Bases of the Seventh Conjugation

Core + tuṇ = *coretum*,

Coraya + i + tuṇ = *corayitum* (to steal).

Pāle + tuṇ = *pāletum*,

Palaya + i + tuṇ = *pālayitum* (to protect or govern).

Dese + tuṇ = *desetum*,

Desaya + i + tuṇ = *desayitum* (to preach).

157. Indeclinable active past participles— or gerunds or absolutives, according to some modern grammarians— are formed with the suffixes -tvā, -tvāna, -tūna, -ya and -tya.

(1) These may be joined to the roots or bases by means of a connecting *i*.

(2) Sometimes the last consonant of the root is dropped before these.

(3) The final long vowel of a root is sometimes shortened or strengthened before these.

(4) T of the suffixes is dropped or changed together with the last consonant of the root in a few cases.

(1) Joined to the roots by means of i

Paca + i + tvā = *pacitvā* (having cooked).

Kara + i + tvāna = *karitvāna* (having done).

Vanda + i + tūna = *vanditūna* (having bowed down).

(1) Joined to the bases :

Bhuñja + i + tvā = *bhuñjitvā* = (having eaten).

Saya + i + tvāna = *sayitvāna* (having slept).

Suṇa + i + tūna = *suṇitūna* (having heard).

Jaha + i + tvā = *jahitvā* (having abandoned).

(2) Where the last consonant is dropped :

Kara + tvā = *katvā* (having done).

Hana + tvā = *hatvā* (having killed).

Bhuja + tvā = *būtvā* (having eaten).

Pada + tvā = *patvā* (having come or arrived).

Caja + tvā = *catvā* (having abandoned).

Chida + tvā = *chetvā* (having cut or broken).

Bhida + tvā = *bhetvā* (having broken or opened).

(3) Final vowel shortened or strengthened

Dā + tvā = *datvā* (having given).

Nī + tvā = *netvā* (having carried).

Hū + tvā = *hutvā* (having been).

Ñā + tvā = *ñatvā* (having known).

Thā + tvā = *thatvā* (having stood or stayed).

(4) T of the suffix is dropped or changed :

Disa + tvā = *disvā* (having seen).

Labha + tvā = *laddhā* (having got).

(5) Where nothing but the elision of the final vowel of the root has taken place :

Hana + tvā = *hantvā* (having killed).

Mana + tvā = *mantvā* (having thought).

Nī + tvā = *nītvā* (having carried).

Yā + tvā = *yātvā* (having gone).

Pā + tvā = *pātvā* (having drunk).

In gamu + tvā = *gantvā* (having gone) **m** is changed to **n**.

158. -ya is assimilated, in many cases, to the last consonant of the root ; it is directly added to the roots ending in a long vowel.

(1) Directly added

Ā + dā + ya = *ādāya* (having taken).

Pa + hā + ya = *pahāya* (having abandoned).

Ā + nī + ya = *ānīya* (having brought).

Ā + ñā + ya = *aññāya* (having known).

(2) Assimilated with the preceding consonant

Ā + gamu + ya = *āgamya* = *āgamma* (having come).

Ni + sada + ya = *nisadya* = *nisajja* (having sat).

Ā + kamU + ya = akkamyā = *akkamma* (having trodden).

U + padA + ya = uppadya = *upṇajja* = (having been born or arisen).

Upa + labhA + ya = upalabbhya = *upalabbha* (having got).

Pa + madA + ya = pamadya = *paṇajja* (having delayed ; being negligent).

Ā + rabhA + ya = ārabhya = *ārabbha* (having begun ; on account of ; concerning).

Pa + visa + ya = pavisya = *pavissa* (having entered).

Vi + bhaja + ya = vibhajya = *vibhajja* (having divided).

(3) -y is interchanged with the last consonant if the latter is "h."

Ā + ruhA + ya = āruhya = *ārūyha* (having ascended).

GahA + ya = gahya = *gayha* (having taken).

Saṇ + muhA + ya = sammuhya = *sammūyha* (having forgotten).

Pa + gahA + ya = paggahya = *paggayha* (having raised or held up).

(4) Sometimes -y is reduplicated :

Vi + nī + ya = *vineyya* (having removed).

Vi + ci + ya = *viceyya* (having considered).

159. -tya is always changed to cca together or without the last consonant of the root.

Upa + hanA + tyā = *upahacca* (having vexed).

Ā + hanA + tyā = *āhacca* (having knocked or struck).

Paṭi + i (to go or know) + tyā = *paṭicca* (following upon ; on account of).

Anu + vidā + tya = *anuvicca* (having known or considered).

Ava + i + tya = *avecca* (having understood).

Upa + i + tya = *upecca* (having come near).

Ni + pada + tya = *nīpacca* (having bowed down).

Ni + hana + tya = *nīhacca* (having knocked down).

San + kara + tya = *sakkacca* (carefully; respectfully).

Vi + vica + tya = *vivicca* (having separated).

Exercise 26.

TRANSLATE INTO ENGLISH

AND POINT OUT THE PRIMARY DERIVATIVES

1. "Raññā pana vandite Bhagavantaṃ avanditvā ṭhātuṃ samattho nāma eko pi Sākiyo nāhosi."—*J. Nidāna*.

2. Rājā saṃvigga-hadayo hatthena sāṭakaṃ saṅṭha-pento turita-turitaṃ nikkhamitvā vegena gantvā Bhagavato purato ṭhatvā āha : . . . Kiṃ ettakānaṃ bhikkūnaṃ na sakkā bhattaṃ laddhun ti saññaṃ karitthā? ti."—*Ibid.*

3. "Andha-bāla-pitaraṃ nissāya evarūpaṃ Buddhaṃ upasaṅkamitvā . . . dānaṃ vā dātuṃ dhammaṃ vā sotuṃ nālatthaṃ; aññaṃ kattabbaṃ natthi ti manam eva pasādesi."—*Dh. A. i, 27.*

4. "Bhikkhū tassa gharadvārena gacchantā taṃ saddaṃ sutvā vihāraṃ gantvā Satthusantike nisinnā evam āhaṃsu."—*Ibid. i, 127.*

5. "Tato so tatiye vasse
Nāgindo Maṇiakkhiko
Upasaṅkamma Sambuddhaṃ
Saha saṅhaṃ nimantayi."—*Mahāvamsa*—i, 71.

6. " Bhūsāpetvāna nagaṇ
 Gantvā saṅghaṇ nimantiya,
 Gharan netvāna bhojetvā
 Datvā sāmaṇakaṇ bahuḥ
 Satthārā desito dhammo
 Kittako? ti apucchatha."—*Ibid.* V. 76.
7. " Bhavanā abhinikkhamma
 Addasaṇ Lokanāyakaṇ."—*Apa.*
8. " Sac' āyaṇ putto tumhe paṭicca jāto, ākāse tiṭṭhatu; no ce patitvā maratū ti."—*J. Kaṭṭhahāri.*
9. Vivicca' eva kāmehi vivicca akusalehi dhammehi paṭhamajjhānaṇ upasampajja viharati.
10. " Sabbe saṅgama mantetvā
 Mālaṇ kubbanti Satthuno."—*Apa.* 56.

New Words

- | | |
|---|--|
| <i>Addasaṇ</i> = I saw. <i>v.</i> | <i>Kittaka</i> = how much. <i>adj.</i> |
| <i>Andha-bāla</i> = very foolish. <i>adj.</i> ; (<i>lit.</i> blindly). | <i>Kubbati</i> = does. <i>v.</i> |
| <i>Apucchatha</i> = (he) asked. <i>v.</i> | <i>Turita-turitam</i> = quickly. <i>ad.</i> |
| <i>Abhinikkhamma</i> = having come out. <i>abs.</i> | <i>Nāginda</i> = Nāga chief. <i>m.</i> |
| <i>Upasampajja</i> = having attained or been ordained. <i>abs.</i> | <i>Nālattham</i> = (I) did not get. <i>v.</i> |
| <i>Upasaṅkamma</i> = having approached. <i>abs.</i> | <i>Nimantayī</i> = he invited. <i>v.</i> |
| <i>Ettaka</i> = this much. <i>adj.</i> | <i>Nimantiya</i> = having invited. <i>abs.</i> |
| <i>Evarūpa</i> = of this sort; such. <i>adj.</i> | <i>Bhavana</i> = mansion. <i>n.</i> |
| <i>Kāma</i> = sensual pleasure. <i>m.</i> | <i>Bhūsāpetvā</i> = having caused to be decorated. <i>abs.</i> |
| | <i>Mantetvā</i> = having consulted. <i>abs.</i> |

Vandita = worshipped.
p.p.

Vegena = speedily. *ad.*

Saṅgama = having
gathered together. *abs.*

San'hapenta = adjusting.
pr.p.

Saññaṃ karoti = thinks.
v.

Sāmaṇaka = things that
are suitable for the
use of monks. *adj.*

TRANSLATE INTO PALI

USING PRIMARY DERIVATIVES WHERE IT IS POSSIBLE

1. The farmers having ploughed the field and sowed the paddy expected to have a good harvest.

2. All righteous people should make up their minds to do justice even to their enemies.

3. Having found no preceptor in that monastery, the monk approached the Master in order to obtain a topic for meditation.

4. How much money should one have to make a mansion of seven storeys.

5. Having fallen from the top of a tall tree, the lad broke his right arm, but there was none to take him to a physician.

6. I shall make a strong determination to win the hearts of my friends.

7. Calling him a fool and idiot the citizens drove him out of the capital.

8. If you cannot be good, you should at least try not to be bad.

9. Both, in this world and in the next, the sinner having suffered the results of his (evil) actions, courses through *samsāra* for a long time.

10. Leaving off doubt and increasing faith in the Exalted One practise virtues in order to attain Arahatsip.

New Words

At least = antamaso. *ad.*

Calling (a fool) = (bālo ti) vadantā. *pr.p.*

Capital (city) = rājadhāni. *f.*

Determination, strong = adhiṭṭhāna. *n.*

Doubt = kaṅkhā; vicikicchā. *f.*

Expects = āgacchati. *v.*

Good, bad = (use here) dhammika, adhammika. *adj.*

Harvest = dhaññaphala. *n.*

Having sowed = vapitvā. *abs.*

Having suffered = anubhavitvā; vinditvā. *abs.*

Idiot = eḷamūga. *m.*

Increasing = vaddhenta. *pr.p.*

Justice = yutti. *f.*

Leaving off = (use here) vitaritvā. *abs.*

Practises = rakkhati : paṭipajjati. *v.*

Right (arm) = dakkhiṇa- (bāhu). *m.*

Righteous = dhammika. *adj.*

Should have = labhitabba. *pt.p.*

Should make up (the mind) = (cittaṃ) paṇidāhitabbaṃ or kātabbaṃ. *pt.p.*

Top = matthaka; agga. *m.*

Topic for meditation = kammatṭhāna. *n.*

To win the hearts = managahetuṃ.

VOCABULARY

PALI—ENGLISH

ABBREVIATIONS

<i>m.</i>	masculine	<i>pr.p</i>	present participle
<i>f.</i>	feminine	<i>p.p.</i>	past participle
<i>n.</i>	neuter	<i>pt.p</i>	potential participle
3.	of three genders	<i>abs.</i>	absolutive
<i>in.</i>	indeclinable	<i>ger.</i>	gerund
<i>adj.</i>	adjective	<i>ad.</i>	adverb
<i>v.</i>	verb	<i>int.</i>	infinitive

Akaraṇa *ger.* not doing.

Akā *v.* did.

Akkamati *v.* treads upon.

Akkamma *abs.* having trodden upon.

Akkuṭṭha *p.p.* rebuked.

Akkha *adj.* having eyes. (Only in compounds).

Akkharasamaya *m.* science of reading and writing.

Akkhāta *p.p.* told; preached.

Agāra *n.* house.

Agga *m.* top; end. *adj.* chief; foremost.

Aggala *n.* latch; cross-bar.

Agghīyati *v.* is esteemed.

Aṅga *n.* limb; part.

Aṅgarakkhaka *m.* bodyguard.

Aṅgāra *m.* charcoal.

Accanta *adj.* most; exceeding; sheer.

Accayena *ad.* after death.

Accha *m.* bear.

Acchindīyati *v.* is plundered.

Ajjatana *adj.* belonging to the present time; modern.

Ajjhagamā *v.* he attained; understood.

Ajjhāvasati *v.* dwells.

Ajjhokāsa *m.* open air.

Aññātara *adj.* certain.

- Aññatitthiya *m.* (persons) of other faiths.
 Aññathā *ad.* in another way.
 Aññāya *abs.* having known or understood.
 Aṭṭhakathā *f.* commentary.
 Addhateyya *m.* $2\frac{1}{2}$; three minus a half.
 Addhuddha *m.* $3\frac{1}{2}$; four minus a half.
 Aṇḍaja *m.* bird; serpent.
 Ataramāna *pr.p.* being unhurried.
 Atikaṭuka *adj.* very severe.
 Atikkanta *p.p.* far spent; gone over; elapsed.
 Atikkamati *v.* surpasses; goes beyond.
 Atikkāmeti *v.* spends (time).
 Atichatta *n.* special umbrella.
 Atimahanta *adj.* immense.
 Atirocati *v.* outshines.
 Ativisiṭṭha *p.p.* exquisite.
 Ativuṭṭhi *f.* excess of rain.
 Atisundara *adj.* excellent.
 Attaja *m.* son.
 Attabhāva *m.* state of being; personality.
 Attamana *adj.* glad.
 Attha *m.* welfare; profit; meaning; setting; necessity.
 Atthaṅgama *m.* setting down.
 Atthata *p.p.* spread.
 Attharati *v.* spreads.
 Atthāya *dat. sing.* (of attha) for (the purpose of).
 Atra *ad.* here.
 Atha *in.* thereupon.
 Adinnādāna *n.* theft.
 Addhamāsa *m.* a fortnight.
 Addhā *m.* a long time; a long path.
 Addhāna *n.* highroad.
 Adhana *adj.* poor.
 Adhikatarussāha *m.* utmost care.
 Adhigacchissa *v.* (he) would have attained.
 Adhigaccheyya *v.* (he) would attain or get.
 Adhiṭṭhāti *v.* resolves; determines.
 Adhiṭṭhāna *ger.* determination.
 Adhipati *m.* master; superior.
 Adhirāja *m.* emperor.
 Adhivasati *v.* lives.
 Adhivāsana *f.* assent; endurance.
 Anagāriya *n.* homelessness.
 Anattamana *adj.* displeased; irritated.
 Ananucchavika *adj.* inappropriate.
 Anapāyini *f.* which does not leave; not deserting.
 Anariya *adj.* ignoble.
 Anasana *n.* abstinence from food; fasting.
 Anāgata *m.* future time. *adj.* future.
 Anātha *adj.* destitute.
 Anicca *adj.* impermanent.

- Anukaraṇa *ger.* imitation.
 Anukkama *m.* order.
 Anukkamati *v.* follows.
 Anukkamena *ad.* by degrees ;
 in order.
 Anugata *p.p.* followed by.
 Anugantun *inf.* to accompany.
 Anuggaha *m.* help.
 Anucchavika *adj.* suitable ; fit.
 Anuññāta *p.p.* allowed.
 Anutaṇṇati *v.* repents.
 Anudita *p.p.* not risen.
 Anudisā *f.* intermediate quar-
 ter.
 Anupaddava *adj.* free from
 danger.
 Anupubbena *ad.* in regular
 order ; by degrees ; in due
 course.
 Anuppatta *p.p.* arrived ; at-
 tained.
 Anuppadiyamāna *pr.p.* being
 given.
 Anuppabandha *m.* recurring
 series.
 Anubandhati *v.* chases.
 Anubhavanta *pr.p.* suffering ;
 enjoying.
 Anumati *f.* assent ; approval.
 Anuyuñjati *v.* gives oneself up
 to ; practises.
 Anuvattitabba *pt.p.* should be
 obeyed.
 Anuvassan *ad.* year by year ;
 annually.
 Anuvādeti *v.* translates.
 Anuvicca *abs.* having consi-
 dered.
 Anuvitakketi *v.* ponders.
 Anusaya *m.* predisposition.
 Anusāsati *v.* advises ; admo-
 nishes.
 Anusāsana *ger.* admonition.
 Anussarati *v.* remembers.
 Anussaranta *pr.p.* remember-
 ing.
 Anūhata *p.p.* not destroyed.
 Aneka *adj.* many.
 Anta *m.* end.
 Antaradhāyati *v.* disappears.
 Antarahita *p.p.* disappeared.
 Antarāya *m.* danger.
 Antare *loc.* among.
 Antima *adj.* final.
 Antogāma *n.* inner village.
 Antovassa *n.* (time within)
 the rainy season.
 Anvaddhamāsaṇ *ad.* once a
 fortnight.
 Anveti *v.* follows.
 Apakāra *m.* injury ; mischief.
 Apakkanta *p.p.* gone away.
 Apakkamati *v.* deviates.
 Apagacchati *v.* moves off ;
 departs.
 Apagata *p.p.* removed.
 Apaciti *f.* reverence.
 Apacināti *v.* diminishes ; makes
 less.
 Apadatā *f.* feetlessness.
 Apanīta *p.p.* removed.

Aparabhāge *loc.* afterwards.

Aparādha *m.* crime.

Apākaṭa *adj.* unknown.

Api *in.* even; also.

Apidhāna *n.* lid.

Apeti *v.* moves aside.

Appaka *adj.* few (in quantity).

Appaṭipuggala *adj.* unrivalled.

Appatīta *p.p.* vexed.

Appassuta *adj.* ignorant.

Appoṭhenta *pr.p.* clapping hands.

Abbuda *m.* contention; (*lit.* tumour).

Abbūḷha *p.p.* drawn out; removed.

Abbha *n.* cloud.

Abbhāñjita *p.p.* annoyed.

Abbhantara *n.* inner part.

Abbhācikkhana *n.* slandering.

Abbhuggantvā *abs.* having jumped up.

Abbhuyyāti *v.* marches against.

Abbhokāsa *m.* open air.

Abhavi *v.* became; was.

Abhavissā *v.* (he) would have been.

Abhikkantatara *adj.* more brilliant.

Abhikkamati *v.* proceeds.

Abhiḥhālu *adj.* covetous.

Abhiññāta *p.p.* distinguished; well-known.

Abhiñhaṇ *ad.* often; not seldom.

Abhitthavati *v.* applauds.

Abhitthuta *p.p.* praised.

Abhitthunāti *v.* praises.

Abhidhamma *m.* special doctrine.

Abhidhāvati *v.* runs against.

Abhinandati *v.* finds pleasure in; rejoices; approves of.

Abhinikkhamati *v.* leaves (the household life); renounces.

Abhiniharati *v.* brings forth.

Abhinihāra *m.* aspiration.

Abhipīḷita *p.p.* oppressed; ailing.

Abhimukha *adj.* facing; opposite. *n.* presence.

Abhiramati *v.* enjoys.

Abhirati *f.* delight.

Abhiramanta *pr.p.* enjoying.

Abhirūpa *adj.* handsome.

Abhirūhana *ger.* ascending; mounting; embarking.

Abhivaḍḍhati *v.* increases.

Abhivādeti *v.* salutes; bows down.

Abhisambujjhati *v.* attains the perfect knowledge.

Abhisambodhi *f.* perfect knowledge.

Amātāpitika *adj.* orphan.

Ambho *in.* (a particle used in addressing equals).

Aya *m.n.* iron.

Ayopelā *f.* iron-safe.

Ayya *m.* lord; noble person.

Ara *n.* spoke.

Araha *adj.* worthy.

- Arahatta *n.* the highest stage of the Path; sainthood.
 Arahanta *m.* saint.
 Ariya *m.* noble person; one who has attained the Path.
 Ariyasacca *n.* Noble Truth.
 Aroga *adj.* healthy.
 Alattha *v.* (he) got.
 Alabbhaneyya *adj.* unobtainable.
 Alaṇ *in.* enough.
 Allīna *adj.* clinging.
 Avajānāti *v.* despises.
 Avatthā *f.* occasion
 Avamāneti *v.* despises.
 Avarodhaka *m.* besieger.
 Avasarati *v.* comes to; arrives at; enters.
 Avasiṭṭha *p.p.* remaining; left over.
 Avasitta *p.p.* besprinkled.
 Avaharati *v.* steals.
 Avaṇsira *adj.* head downward; headlong.
 Avāpurīyati *v.* is opened.
 Avidita *p.p.* unknown.
 Avidūra *adj.* near.
 Avisesaṇ *adj.* alike.
 Avecca *abs.* having understood.
 Avera *m.* friendliness. *adj.* benevolent.
 Asakkonta *pr.p.* unable.
 Asakkhi *v.* he was able.
 Asaṅkheyya *adj.* innumerable.
 Asappurisa *m.* wicked person.
 Asi *v.* (thou) art.
 Asuci *m.* dirt; excreta. *adj.* impure.
 Asnāti *v.* eats.
 Assattha *m.* fig tree.
 Assabhaṇḍaka *n.* horse-trappings. *m.* a groom.
 Assama *m.* hermitage.
 Assasālā *f.* stable.
 Assāda *m.* taste; enjoyment.
 Assāsa *m.* consolation; breathing in.
 Assosi *v.* he heard.
 Ahata *p.p.* new; (*lit.* not spoiled or soiled).
 Ahāsi *v.* carried; took by force.
 Ahosi *v.* he was.
 Ākaṅkhamāna *pr.p.* desiring; wishing.
 Ākiṇṇa *p.p.* full of; scattered with.
 Ākirati *v.* scatters over.
 Ākiranta *pr.p.* pouring.
 Ākoṭeti *v.* knocks on or at.
 Āgacchanta *pr.p.* coming.
 Āgata *p.p.* come. *ger.* coming.
 Āgantuka *m.* stranger.
 Āgantukāma *adj.* willing to come.
 Āgamana *ger.* arrival.
 Āgameti *v.* expects.
 Ācariya *m.* teacher.
 Ācikkhati *v.* says; informs.
 Āṇatta *p.p.* bidden.
 Āṇā *f.* command.

- Ānāpeti *v.* bids.
 Ātapa *m.* heat of the sun.
 Ādāya *abs.* having taken.
 Ādi *m.* beginning. *in.* et cetera ;
 (*lit.* beginning with).
 Āditta *p.p.* ablaze.
 Ādhāvati *v.* runs here and there.
 Ādhipacca *n.* lordship ; domination.
 Ānantarika *adj.* immediately following.
 Āniya *abs.* having brought.
 Ānubhāva *m.* power.
 Āpānamaṇḍala *n.* drinking or banqueting hall.
 Āpāyika *adj.* pertaining to hell.
 Ābādha *m.* sickness.
 Ābharāṇa *n.* ornament.
 Āmanteti *v.* calls ; addresses.
 Āyatana *n.* sphere of sense.
 Āyasmantu *adj.* venerable ;
 (*lit.* having a long life).
 Āraddha *p.p.* begun.
 Ārabbhā *abs.* having begun.
 Ārāma *m.* garden.
 Ārūḷha *p.p.* ascended ; embarked.
 Ārogya *n.* health.
 Ārocetabba *pt.p.* should be informed
 Āroceti *v.* announces.
 Ārohana *ger.* ascending.
 Ālinda *m.* terrace.
 Āvasathāgāra *n.* resthouse.
 Āvāhāti *v.* brings.
- Āvāhēti *v.* brings a woman in marriage.
 Āvuṇāti *v.* fixes on to ; strings.
 Āvuso *in. voc.* brethren.
 Āsanna *adj.* near.
 Āsaya *m.* deposit.
 Āsiṅcati *v.* sprinkles ; pours.
 Āsiṅcanta *pr.p.* sprinkling ; pouring.
 Āsina *p.p.* seated.
 Āha *v.* said ; told.
 Āhacca *abs.* having struck.
 Āharitabba *pt.p.* should be brought.
 Āharāpeti *v.* causes to bring.
 Icchati *v.* wishes.
 Icchanta *pr.p.* wishing ; desiring.
 Icchita *p.p.* wanted.
 Itṭha *adj.* agreeable.
 Iṇa *n.* debt.
 Iti *in.* thus.
 Itthaṇ *in.* thus.
 Iddhibala *n.* supernatural power.
 Iddhimantu *adj.* possessed of supernatural power.
 Indriya *n.* sense.
 Iha *in.* here.
 Ukkā *f.* torch ; meteor.
 Ukkāsivā *abs.* having coughed.
 Ukkujjeti *v.* turns upward.
 Ukkhipati *v.* raises ; throws up.
 Uggaṇhāpeti *v.* teaches.
 Uggaṇhitukāma *adj.* willing to learn.

- Ugghoseti *v.* shouts out.
 Uccināti *v.* selects.
 Ucchindati *v.* cuts off; breaks up; destroys.
 Uju *adj.* straight; honest.
 Uṭṭhahati *v.* rises; stands up.
 Uṭṭhāya *abs.* having risen.
 Utugūṇa *m.* climate.
 Uttama *adj.* noble; highest; greatest.
 Uttamaṅga *m.* head; (*lit.* the highest limb).
 Uttaritara *adj.* higher; nobler.
 Uttariṇ *ad.* further.
 Udapādi *v.* it arose.
 Udaya *m.* increase; rise.
 Udariya *n.* undigested food (in the stomach).
 Uddhapāda *adj.* feet upward.
 Uddhaṇ *ad.* zenith.
 Upakāra *m.* help.
 Upakkama *m.* means; expedient.
 Upakkamati *v.* strives.
 Upakkiliṭṭha *p.p.* dirty.
 Upagacchati *v.* reaches.
 Upacināti *v.* collects; gathers.
 Upajjhāya *m.* preceptor.
 Upaṭṭhāka *m.* servitor.
 Upaṭṭhāna *n.* attending; nursing.
 Upaṭṭhita *p.p.* approached; attended.
 Upatthambheti *v.* supports; helps.
 Upaddava *m.* danger; harm.
 Upanagara *n.* suburb.
 Upanayhati *v.* wraps in.
 Upanisīdati *v.* sits near.
 Upanissāya *abs.* depending on.
 Upanīta *p.p.* represented; presented to.
 Upanīyati *v.* is brought near.
 Upaparikkhanta *pr.p.* enquiring; inspecting.
 Upamāna *n.* comparison.
 Upari *in.* over; overhead.
 Upalabbha *abs.* having got.
 Upalimpeti *v.* bedaubes; smears.
 Upavāda *m.* blaming.
 Upasaṅkanta *p.p.* approached.
 Upasaṅkamanta *pr.p.* approaching.
 Upasaṅkamitvā *abs.* drawing near.
 Upasampadā *f.* acquiring; accomplishing; higher ordination.
 Upasevanā *f.* pursuit.
 Upassaya *m.* abode; dwelling.
 Upasevati *v.* associates; takes (medicine).
 Upahacca *abs.* having vexed.
 Upāgāmi *v.* approached; came.
 Upāsaka *m.* layman; devotee.
 Upāsikā *f.* female devotee; laywoman.
 Upāhana *m.* sandals.
 Upecca *abs.* having approached.

- Uposathakamma *n.* observance of 8 precepts.
 Uppajja *abs.* having been born.
 Uppajjissa *v.* (he) would have been born.
 Uppanna *p.p.* born; arisen.
 Uppādita *p.p.* produced; raised.
 Ubbigga *p.p.* agitated.
 Ubhayathā *ad.* in both ways.
 Ummagga *m* tunnel; wrong path.
 Uyyāna *n.* park; garden.
 Uyyojeti *v.* sends away.
 Ura *m.n.* breast.
 Uruga *m.* serpent.
 Ussava *m.* festival.
 Ussahati *v.* endeavours; attempts; strives.
 Ussahanta *pr.p* trying.
 Ussāpeti *v.* raises.
 Ussāraṇā *f.* causing to move back.
 Uḷunka *m.* ladle.
 Ekaka *adj.* lonely; single.
 Ekakkhattuṇ *ad.* once.
 Ekakkhika *adj.* one-eyed.
 Ekacca *adj.* some.
 Ekadhā *ad.* in one way.
 Ekamantaṇ *ad.* aside.
 Ekaṇsena *ad.* in all probability.
 Ekībhāva *m.* unity.
 Ekeka *adj.* one by one; each.
 Ettaka *adj.* this much.
 Eva *in.* only.
 Evam eva *in.* just so.
 Evarūpa *adj.* of this sort.
 Evaṇ *in.* thus; as follows.
 Eḷamūga *m.* idiot.
 Okāsa *m.* place; room; space.
 Okirati *v.* strews; scatters.
 Okirāpeti *v.* causes to scatter.
 Okkamati *v.* goes down into; falls into (sleep, etc.).
 Ogha *m.* torrent.
 Oja *m.n.* splendour; sap.
 Ojavantu *adj.* rich in sap; nourishing.
 Otaranta *pr.p.* getting down.
 Otāra *m.* chance; slip; fault.
 Odhi *m.* limit.
 Onamati *v.* bends down.
 Onīta *p.p.* removed from.
 Obhāsa *m.* lustre; light.
 Omuñcati *v.* takes off (shoes, etc.); unfastens.
 Orasa *adj.* self-begotten.
 Olambiyati *v.* is hung.
 Ovaraka *m.* apartment.
 Osāna *adj.* final; (osāne finally).
 Kaṅkhā *f.* doubt.
 Kacavara *m.* refuse.
 Kacchapa *m.* turtle.
 Kañcuka *m.* mantle.
 Kaṭacchu *m.* spoon.
 Kaṭṭha *p.p.* ploughed.
 Kaṭhita *p.p.* boiling hot.
 Kaṇiṭṭha *adj.* younger; younger.
 Katipaya *adj.* few; several.

- Kattabba *pt.p.* fit to be done.
 Kattuṅ *inf.* to do.
 Kathenta *pr.p.* talking; saying.
 Kanaka *n.* gold.
 Kantanta *pr.p.* spinning.
 Kantāra *m.* desert.
 Kandanta *pr.p.* crying aloud.
 Kappa *m.* aeon.
 Kappeti *v.* caparisons; cuts; with *jīvikaṇ* = gains a livelihood.
 Kama *m.* order; method.
 Kampati *v.* trembles; shivers.
 Kampamāna *pr.p.* trembling.
 Kampeti *v.* shakes; causes to flutter.
 Kambala *m.n.* blanket.
 Kamma *n.* action.
 Kammakkhaya *m.* exhaustion of karma.
 Kammatṭhāna *n.* topic for meditation.
 Kammanta *m.* business; work.
 Karaṇḍa *m.* casket.
 Karahaci *in.* perhaps; sometimes.
 Kariyati *v.* is done.
 Karoti *v.* performs.
 Kasana *ger.* ploughing.
 Kasita *p.p.* ploughed.
 Kasmā *in.* why.
 Itthaṇ *ad.* where.
 Kahapaṇa *m.* a gold coin (value of which was about Re. 1.50 or 2s).
 Kāṇa *adj.* blind (in one eye).
 Kātabba *pt.p.* fit to be done.
 Kātave *inf.* to do.
 Kāma *m.* sensual pleasure.
 Kāmaṇ *ad.* surely; certainly.
 Kāyika *adj.* bodily.
 Kāraka *m.* doer.
 Kārita *p.p.* caused to be built.
 Kāriya *n.* business.
 Kāresi *v.* caused to do or to be built.
 Kālāssa 'eva = early.
 Kāsāva *n.* orange-coloured garment. *adj.* dyed with reddish yellow.
 Kāsika *adj.* make in Kāsi (territory).
 Kikī *f.* blue jay.
 Kicca *n.* work; business.
 Kiñci *in.* something.
 Kiñiyati *v.* is bought.
 Kittaka *adj.* how much.
 Kiṇ su *in.* an interrogative particle.
 Kilañja *m.* mat.
 Kilanta *p.p.* weary; fatigued.
 Kuñjara *m.* elephant.
 Kuṇḍikā *f.* pitcher.
 Kuṇi *adj.* crooked-handed.
 Kudācanaṇ *in.* sometimes.
 Kuppamāna *pr.p.* being angry or irritated.
 Kumuda *n.* white water-lily.
 Kumbhakāra *m.* potter.
 Kurumāna *pr.p.* doing.

Kulaputta *m.* clansman ; son of a respectable family.

Kulaparivaṭṭa *n.* generation.

Kusa *m.* a kind of fragrant grass.

Kusala *adj.* clever. *n.* merit.

Kūjita *p.p.* resounding with.

Kūṭa *n.* peak ; sledge hammer.

Kūpa *m.* well.

Kokila *m.* cuckoo.

Koṭṭhaka *m.* a closet ; an enclosure.

Ko ci (*indefinite pronoun*) someone.

Kosalla *n.* cleverness.

Kriyā *f.* action ; verb.

Khacita *p.p.* studded with.

Khajja *n.* hard food ; sweet-meat.

Khajjati *v.* is eaten.

Khajjopanaka *m.* fire-fly.

Khaṇa *n.* moment.

Khaṇḍa *m.* piece.

Khata *p.p.* dug ; wounded.

Khattiya *m.* warrior. *adj.* of the warrior caste.

Khanta *p.p.* forgiven.

Khandha *m.* great mass ; trunk (of a tree, etc.).

Khandhāvāra *m.* camp.

Khalu *in.* indeed.

Khāṇu *m.* stump.

Khādita *p.p.* eaten.

Khinna *p.p.* disappointed.

Khipati *v.* hurls ; casts away ; throws.

Khipanta *pr.p.* sneezing.

Khīṇa *p.p.* exhausted.

Khīrapāyāsa *m.* milk-rice.

Kheda *m.* despair.

Khepetvā *abs.* having wasted.

Gajjanta *pr.p.* roaring.

Gaṇa *m.* crowd ; sect.

Gaṇika *adj.* having a following.

Gaṇikā *f.* courtesan.

Gaṇhāti *v.* takes.

Gantabba *pt.p.* should be gone.

Ganthakāra *m.* author.

Ganthāvali *f.* literature.

Gandha *m.* odour.

Gandhodaka *n.* scented water.

Gabbha *m.* chamber ; embryo.

Gamana *ger.* going ; walking.

Gayha *pt.p.* should be taken.

Garahita *p.p.* despised.

Garukātabba *pt.p.* should be respected.

Garukata *p.p.* (being) respected.

Garugabbhā *f.* pregnant (woman).

Gahana *ger.* hold ; a grasp.

Gāmvāsī *m.* villager.

Gāmika *m.* peasant ; villager.

Gāyati *v.* sings.

Gāyanta *pr.p.* singing.

Gāraṇa *m.* respect ; heaviness ; homage.

Gāha *ger.* hold ; taking.

Gāhaka *m.* bearer ; taker.

Gāhāpeti *v.* causes to take.

- Gīmhika *adj.* belonging to or suited for summer.
 Gilāna *adj.* sick *m.* a patient.
 Gilānūpama *adj.* similar to a patient.
 Gihī *m.* layman.
 Gīta *n.* song; singing; hymn.
 Gutta *p.p.* protected.
 Gelaṇṇa *n.* sickness.
 Geḥa *m.n.* house; building.
 Gocara *m.* food; object; (*lit.* a pasture).
 Gotamī *f.* a woman of the Gotama clan.
 Gopānasī *f.* roof-gable.
 Gopita *p.p.* protected.
 Gopura *n.* gate tower.
 Gopeti *v.* guards; protects.
 Ghaṭṭaka *m.* small water pot.
 Ghaṇaṇ *ad.* thickly.
 Gharāvāsa *m.* household life.
 Ghātika *adj.* mixed with ghee.
 Ghuṭṭha *p.p.* proclaimed.
 Ca *in.* and; also.
 Cakkamagga *m.* path of a chariot (wheel).
 Cakkaratana *n.* wheel-gem.
 Cakkavattī *m.* universal monarch.
 Cakkavāḷa *m.* rock that encircles the world.
 Cakkāyudha *n.* disc; sceptre-javelin.
 Cajati *v.* abandons; leaves.
 Cajiyati *v.* is avoided or left.
 Catukka *n.* a group of four; crossing of roads.
 Catubbidha *adj.* fourfold.
 Candana *n.* sandalwood.
 Camarī *m.* yak.
 Cara *m.* spy.
 Caranta *pr.p.* walking; travelling.
 Carita *n.* life; living.
 Calati *v.* moves; totters.
 Cavati *v.* passes away; dies.
 Cāga *m.* charity. *ger.* forsaking.
 Cārikā *f.* journey; wandering.
 Cālaniya *p.p.* could be moved.
 Cita *p.p.* collected.
 Citaka *m.* pyre.
 Citta *adj.* spotted; variegated.
 Cintayitvā *abs.* having thought.
 Cintā *f.* thought.
 Cinteyya *pt.p.* should be thought; thinkable.
 Ciraṇ *ad.* a long time.
 Cīvara *n.* robe (of a monk).
 Cīyati *v.* is collected.
 Cunṇeti *v.* powders.
 Ceta *m.n.* thought.
 Cetiya *n.* pagoda; shrine.
 Cetiyaṅgaṇa *n.* platform around a shrine.
 Cetopasāda *m.* gratification (of heart).
 Gora *m.* robber.
 Chaḍḍeti *v.* throws away.
 Chaṇa *m.* festival.
 Chanda *m.n.* metrics.

- Channa *p.p.* covered.
 Chavi *f.* upper skin.
 Chaḷabhiñṇā *f.* six forms of higher knowledge.
 Chaḷaṇsa *adj.* hexagonal.
 Chādeti *v.* conceals ; covers ; thatches with.
 Chijjati *v.* is cut.
 Chettu *m.* cutter.
 Chettuṇ *inf.* to cut.
 Jaṭiya *m.* an ascetic with matted hair.
 Jaṭila *same as* jaṭiya.
 Jaṇṇumatta *adj.* knee-deep.
 Jana *m.* a person ; people.
 Janatā *f.* populace.
 Janapada *m.* country ; territory.
 Jambudīpa *m.* India.
 Jarā *f.* decay ; old age.
 Jalanta *pr.p.* blazing ; shining.
 Jalita *p.p.* glowing.
 Java *m.* speed.
 Jahāti *v.* abandons.
 Jahāra *v.* he has left.
 Jahitvā *abs.* having left ; leaving.
 Jāta *p.p.* born ; come into existence.
 Jāti *f.* birth ; sort ; kind.
 Jānapadika *m.* peasant.
 Jānanta *pr.p.* knowing.
 Jāyati *v.* arises ; comes into existence.
 Jāyā *f.* wife.
 Jijña *p.p.* decayed.
 Jita *p.p.* conquered.
 Jinanta *pr.p.* conquering.
 Jināti *v.* wins.
 Jīva *m.* life.
 Jīvika *f.* livelihood.
 Jīvita *n.* life.
 Jeyya *pt.p.* should be conquered.
 Jotanta *pr.p.* glowing.
 Jhāna *n.* trance ; meditation.
 Jhāpita *p.p.* burnt.
 Jhāma *adj.* charred.
 Jhāyati *v.* ponders ; burns.
 Ñatvā *abs.* having known.
 Ñāṇa *n.* knowledge.
 Ñātayya *pt.p.* should be known.
 Ñāti *m.* relation.
 Ñātu *m.* knower.
 Thapita *p.p.* placed.
 Thapetabba *pt.p.* should be kept.
 Thapeti *v.* places ; keeps.
 Thapetvā *abs.* having kept ; excepting ; barring.
 Thātuy *inf.* to stand.
 Thāna *n.* place ; position.
 Dayhati *v.* is burnt.
 Takkika *m.* logician.
 Taṇḍulika *m.* rice-merchant.
 Taṇhā *f.* lust ; thirst.
 Tato nidānaṃ *ad.* on that account.
 Tatta *p.p.* heated.
 Tattaka *adj.* that much ; of the same amount.

Tathā *in.* just so.
 Tathāgata *m.* the Buddha (*lit.* Thus-gone).
 Tathā pi *in.* even so ; but.
 Tath 'eva *in.* likewise ; similarly.
 Tad eva = same thing.
 Tanoti *v.* extends ; expands.
 Tantavāya *m.* weaver.
 Tapa *m.n.* religious austerity.
 Tapamāna *pr.p.* shining.
 Tapassī *m.* hermit.
 Tapodhana *m.* monk (*lit.* rich in asceticism).
 Tama *m.n.* darkness.
 Tamba *m.* brass. *adj.* brown.
 Tambūla *n.* betel (leaf).
 Taya *n.* a triad.
 Taraṇiya *pt.p.* crossable.
 Taramāna *pr.p.* crossing.
 Tasmā *in.* therefore.
 Tāta *m.* son ; father.
 Tādisa *adj.* such.
 Tāpasa *m.* hermit.
 Tāpita *p.p.* heated.
 Tārakā *f.* star.
 Tārā *f.* star.
 Tālappaṇa *n.* palmyra leaf ; ola.
 Tāvataka *adj.* that much.
 Tika *n.* a triad.
 Titti *f.* satisfaction.
 Titthiya *m.* heretical teacher. *adj.* heretical.
 Tipiṭakapāli *f.* the Buddhist Canon (having three baskets or portions).

Tuṭṭha *p.p.* glad.
 Tuṇhī *in.* silent.
 Tutta *n.* a pike for guiding elephants.
 Turitay *ad.* quickly.
 Turiya (-bhaṇḍa) *n.* musical instrument.
 Teja *m.n.* heat.
 Tejassī *m.* brilliant.
 Temeti *v.* makes wet.
 Tela *n.* oil.
 Telika *m.* dealer in oil.
 Thanapa *m.* infant.
 Thala *n.* land.
 Thalaja *adj.* born on the land.
 Thāma *m.* strength.
 Thuti *f.* praise.
 Thūla *adj.* gross.
 Thera *m.* elder (monk).
 Thoka *adj.* a little ; few.
 Thomenta *pr.p.* praising.
 Dakkhiṇa *adj.* southern ; right (side).
 Daṭṭhayya *pt.p.* should be seen.
 Dāḍḍha *p.p.* burnt.
 Daṇḍadīpikā *f.* torch.
 Daṇḍika *adj.* having a stick.
 Danta *p.p.* subdued.
 Dantakaṭṭha *n.* tooth-brush ; a stick to clean teeth with.
 Damiḷa *adj.* Tamil.
 Dameti *v.* subdues.
 Dayā *f.* kindness.

- Dayālu *adj.* compassionate.
 Dassana *ger.* sight ; seeing.
 Dasseti *v.* shows.
 Dassenta *pr.p.* showing.
 Dahara *adj.* young.
 Daḥha *adj.* tight ; firm.
 Daḷidda *adj.* poor.
 Dānapati *m.* liberal donor.
 Dāyaka *m.* donor ; giver.
 Dāyāda *m.* inheritance.
 Dāra *m.* wife.
 Dāraka *m.* child.
 Dāliddiya *n.* poverty.
 Dāru *n.* wood.
 Dārumaya *adj.* wooden.
 Diguṇa *adj.* twofold.
 Dija *m.* bird ; a brahmin.
 Dijagaṇa *m.* flock of birds.
 Diṭṭha *p.p.* seen.
 Dinakara *m.* sun.
 Dibba *adj.* divine ; heavenly ; celestial.
 Dibbati *v.* plays.
 Diyaddha *m.* $1\frac{1}{2}$; two minus a half.
 Dissanta *pr.p.* appearing.
 Dīgharatta *n.* a long time.
 Dīna *adj.* (*p.p.*) mean ; miserable.
 Dukkara *adj.* difficult.
 Dukkhitā *p.p.* miserable.
 Duggandha *m.* bad smell.
 Duṭṭha *p.p.* corrupted ; wicked.
 Duddasa *adj.* difficult to see.
 Duddha *n.* milk. *p.p.* milked.
 Dubbaṇṇa *adj.* ugly.
 Dubbala *adj.* feeble.
 Dubbalya *n.* feebleness.
 Dubbinīta *p.p.* ill trained.
 Duma *m.* tree.
 Durakkhāta *p.p.* badly preached.
 Dullabha *adj.* rare.
 Duvidha *adj.* of two kinds.
 Dussa *n.* clothe.
 Dussati *v.* vexes.
 Dussīla *adj.* of bad character.
 Dūta *m.* envoy ; messenger.
 Dūrato *in.* from afar.
 Dūsita *p.p.* corrupted.
 Deyya *pt.p.* (thing) that should be given.
 Deva *m.* god ; sire.
 Devadūta *m.* heavenly messenger.
 Devasika *adj.* daily.
 Devāyatana *n.* temple (dedicated to a deity).
 Desanā *f.* discourse.
 Desenta *pr.p.* preaching.
 Deha *m.n.* body.
 Dovārika *m.* gate-keeper.
 Dosa *m.* fault ; misdeed ; anger.
 Dohaḷa *m.* longing of a pregnant woman.
 Dvaya *n.* a pair.
 Dvika *n.* a pair.
 Dvikkhattuṇ *ad.* twice.
 Dhaja *m.* streamer ; banner.
 Dhajālu *adj.* full of streamers.

- Dhaññaphala *n.* harvest.
 Dhanuggaha *m.* archer.
 Dhamma *m.* Norm.
 Dhammakathika *m.* preacher of the Norm.
 Dhammacakkhu *n.* eye of wisdom.
 Dhammatṭha *adj.* righteous.
 Dhammarāja *m.* king of righteousness.
 Dhammāsana *n.* pulpit.
 Dhammika *adj.* righteous.
 Dhaṅsati *v.* falls from; sinks down.
 Dhātu *f.* relic; element.
 Dhārā *f.* blade (of a weapon); torrent.
 Dhārenta *pr.p.* bearing.
 Dhunāti *v.* shakes; destroys.
 Dhuvaṇ *ad.* sure; surely.
 Dhovana *ger.* washing.
 Nagara *n.* town; city.
 Nagaravāsī *m.* citizen.
 Nagga *adj.* naked.
 Naṅgala *n.* plough.
 Naṅguṭṭha *n.* tail.
 Nacca *n.* dance.
 Naccati *v.* dances.
 Naṭṭha *p.p.* lost.
 Nandana *ger.* rejoicing.
 Nabha *m.n.* sky.
 Namassanīya *pt.p.* should be worshipped.
 Namassamāna *pr.p.* worshipping.
 Nava *adj.* fresh.
 Navakathā *f.* novel.
 Nahuta *n.* ten thousand.
 Nāgara *m.* citizen. *adj.* belonging to a city.
 Nāṭakitthī *f.* dancing girl.
 Nāgarika *m.* townsman. *adj.* belonging to a town.
 Nāṭikā *f.* actress.
 Nātha *m.* lord. *adj.* able.
 Nānappakāra *adj.* various; of different kinds.
 Nānā *in.* various.
 Nānāvanna *adj.* of various colours; multi-coloured.
 Nābhi *f.* nave; hub.
 Nāyaka *m.* leader.
 Nāvika *m.* sailor.
 Nāvikī *f.* woman sailor.
 Nikāya *m.* sect; herd; flock.
 Nikkujjita *p.p.* turned downward.
 Nikkhamati *v.* departs; goes out.
 Nikkhami *v.* he set forth; departed.
 Nikkhitta *p.p.* placed; kept.
 Nikhaṇīyati *v.* is buried.
 Nikhāta *p.p.* dug out.
 Nikhila *adj.* whole.
 Nikhilavijjālaya *m.* university.
 Nigacchati *v.* undergoes.
 Nigaṇṭha *m.* naked ascetic.
 Niggata *p.p.* departed.
 Nigrodha *m.* banyan tree.
 Nicaya *m.* heaping up.
 Nidahita *p.p.* deposited.

- Nidhiyati *v.* is deposited.
 Nindati *v.* despises.
 Nipanna *p.p.* lying down.
 Nipuna *adj.* skilful.
 Nipphanna *p.p.* made; conditioned.
 Nibaddhaya *adj.* always.
 Nibbatta *p.p.* born; arisen.
 Nibbattati *v.* is born; comes into existence.
 Nibbatteti *v.* produces.
 Nibbāna *n.* the *summum bonum* of the Buddhists.
 Nibbindati *v.* becomes disgusted.
 Nibbuta *p.p.* tranquilised; peaceful.
 Nimanteti *v.* invites.
 Nimittapāṭhaka *m.* sooth-sayer.
 Nimmala *adj.* stainless.
 Nimmita *p.p.* created.
 Nimmināti *v.* creates.
 Niyāmita *p.p.* allotted.
 Niyāmeti *v.* assigns.
 Niyojati *v.* commissions.
 Niyyati *v.* is led.
 Niyyāti *v.* goes out.
 Niyyānika *adj.* leading to (salvation).
 Niraya *m.* hell.
 Niravaseṣa *adj.* entire.
 Niruttara *adj.* unparalleled; making no reply.
 Niroga *adj.* healthy.
 Nivattha *p.p.* clad.
 Nivāretuṅ *inf.* to avoid; to stop.
 Nivāsāpetuṅ *inf.* to cause to be robbed.
 Nivāseti *v.* wears; puts on a dress.
 Nivāsetvā *abs.* having clad or robbed (oneself).
 Nivedeti *v.* informs.
 Nivesana *n.* house; lodging.
 Nisajja *abs.* having sat.
 Nisākara *m.* moon.
 Nisinnaka *adj.* sitting.
 Nissāya *in.* on account of; concerning; depending on.
 Nissita *p.p.* connected with.
 Nissitaka *adj.* dependent.
 Nissenī *f.* ladder.
 Nihacca *abs.* having knocked down.
 Nica *adj.* inferior.
 Nitigantha *m.* law-book.
 Niyati *v.* is carried.
 Nīla *adj.* blue; dyed with blue.
 Nīvaraṇa *n.* hindrance (to the progress of mind).
 Nīharitabba *pt.p.* should be taken out or ejected.
 Nīharitvā *abs.* having ejected.
 Nūnaṅ *in.* certainly.
 N'eka *adj.* many.
 Netvā *abs.* having carried.
 Nepuñña *n.* skill.
 Nemi *f.* tyre.
 Neyya *pt.p.* should be carried or understood.
 Nerayika *adj.* born in or doomed to hell.

No *ce in.* else ; if not.

Nhāta *p.p.* bathed.

Pakāseti *v.* declares ; proclaims ; expresses.

Pakāsetuṃ *inf.* to manifest ; to declare.

Pakka *p.p.* boiled, heated ; ripe.

Pakkanta *p.p.* gone.

Pakkāmi *v.* went away.

Pakkosāpeti *v.* sends for.

Pakkositvā *abs.* having called near.

Pakkhālet *v.* washes ; rinses.

Pakkhipati *v.* puts in.

Paggharati *v.* oozes.

Paṅkaja *n.* lotus.

Paccassosi *v.* replied.

Paccakkhaṃ *ad.* face to face ; directly.

Paccantima *adj.* remote.

Paccāgacchati *v.* comes back.

Paccājāta *p.p.* born.

Paccuggamana *n.* going forth to meet.

Paccuṭṭheti *v.* rises from a seat.

Paccupaṭṭhāpeti *v.* regains (memory).

Pacchato *in.* behind.

Pacchima *adj.* western ; last.

Pajānāti *v.* knows clearly.

Pañcadasi *f.* 15th day of the month.

Pañña *adj.* wise.

Paññāpetabba *pt.p.* should be prepared.

Paññatta *p.p.* prepared ; laid down (rules, etc.)

Paññāvuddhi *f.* increase of wisdom.

Pañha 3. question.

Patākā *f.* flag.

Paṭikkamati *v.* retires ; goes back.

Paṭikkūla *adj.* disgusting.

Paṭikkhipati *v.* refuses.

Paṭikkhipana *ger.* refusal.

Paṭiḡaṇhāti *v.* accepts.

Paṭicca *in.* on account of.

Paṭicchanna *p.p.* covered with ; concealed.

Paṭicchāpesi *v.* handed over.

Paṭijāni *v.* promised.

Paṭiññā *j.* consent ; promise.

Paṭinissajjati *v.* gives up.

Paṭinivattati *v.* returns ; comes back.

Paṭipajjati *v.* practises.

Paṭipucchati *v.* asks again.

Paṭibhāti *v.* comes to one's mind.

Paṭiyatta *p.p.* prepared ; made ready.

Paṭiyādeti *v.* prepares.

Paṭirāja *m.* hostile king.

Paṭiladdhuṃ *inf.* to attain.

Paṭilabhati *v.* regains, attains.

Paṭivacana *n.* reply.

Paṭivedeti *v.* informs.

Paṭivedha *m.* attainment ; insight.

Paṭisaṅkharoti *v.* repairs.
 Paṭisallina *p.p.* gone into solitude.
 Paṭisāmeti *v.* puts in order.
 Paṭihata *p.p.* knocked against.
 Paṭṭhāya *in.* beginning from ; since.
 Paṭhiyati *v.* is read.
 Paṇidahati *v.* longs for ; aspires to.
 Paṇīta *adj.* delicious ; excellent.
 Paṇḍicca *n.* erudition.
 Paṇḍitācariya *m.* professor.
 Paṇṇarasī *f.* 15th day of a lunar month.
 Paṇṇasālā *f.* leaf-hut.
 Paṇṇākāra *m.* present.
 Patati *v.* falls (down).
 Patikula *n.* husband's family.
 Patigaṇhāti *v.* receives.
 Paṭiṭṭhāpayamāna *pr.p.* establishing.
 Paṭiṭṭhāpita *p.p.* located.
 Paṭiṭṭhāpeti *v.* establishes ; locates.
 Patita *p.p.* fallen.
 Patidinaṇ *ad.* daily.
 Patirūpa *adj.* befitting ; suitable.
 Patirūpaka *m.* impostor.
 Patta *p.p.* arrived ; attained.
 Patta *m.* bowl.
 Pattayya *pt.p.* should be arrived at or attained.
 Pattuṇ *inf.* to arrive.
 Patthaṭa *p.p.* extensive ; spread.
 Patthanā *f.* aspiration.

Pattharati *v.* spreads.
 Patthitaṭṭhāna *n.* destination.
 Pathika *m.* traveller.
 Padakkhiṇā *f.* circum-ambulation.
 Padaso *in.* word by word.
 Padika *m.* pedestrian.
 Paduṭṭha *p.p.* corrupt.
 Padesa *m.* district ; province.
 Padhaṅsiya *adj.* able to be violated.
 Padhāna *adj.* chief ; foremost.
 Panti *f.* line.
 Panthaka *m.* wayfarer.
 Panthaghātaka *m.* highwayman.
 Pappoti *v.* attains ; arrives.
 Pabodheti *v.* awakens.
 Pabbajati *v.* leaves the household life ; becomes a monk.
 Pabbajita *m.* recluse ; monk ; ecclesiastic.
 Pabbajissa *v.* had (he) become a monk.
 Pabbajjā *f.* renunciation ; ordination of a monk.
 Pabhavati *v.* begins or springs from.
 Pabhāseti *v.* brightens.
 Pamajja *abs.* being negligent.
 Pamajjati *v.* neglects.
 Pameyya *pt.p.* measurable.
 Paya *m.n.* milk ; water.
 Payirupāsati *v.* attends on ; keeps company with.
 Payojana *n.* need ; use.

- Payojayati *v.* makes use of ; employs ; engages.
 Payojayissā *v.* had (he) engaged or employed.
 Parakkama *m.* effort.
 Parakkamati *v.* strives ; endeavours.
 Paraṇ *ad.* after.
 Paraloka *m.* other world.
 Parājeti *v.* vanquishes.
 Parābhava *m.* disgrace ; ruin.
 Parāmasati *v.* touches ; deals with.
 Parikkhitta *p.p.* surrounded.
 Parikkhiṇa *p.p.* exhausted.
 Parikkhepa *m.* encircling ; surrounding.
 Paricarati *v.* serves ; attends on.
 Paricāraka *m.* attendant.
 Paricārikā *f.* maid.
 Pariccajati *v.* abandons.
 Paricchindati *v.* marks out.
 Parijānāti *v.* knows perfectly.
 Paridahanta *pr.p.* wearing ; clothing.
 Paridevamāna *pr.p.* weeping.
 Paridhāvati *v.* runs around.
 Paridhāvana *ger.* running around.
 Parinibbāti *v.* finally passes away.
 Parinibbāna *n.* final passing away.
 Paripunṇa *p.p.* completely filled ; full to the brim.
 Paripūra *adj.* complete.
 Paribbaya *m.* expense ; cost ; provision.
 Paribbājaka *m.* wandering ascetic.
 Paribhāsati *v.* abuses ; reviles.
 Paribhuñjitvā *abs.* having partaken of.
 Pariyaṭaka *m.* pilgrim ; wanderer.
 Pariyāya *m.* method ; manner ; synonym.
 Pariyesati *v.* searches.
 Pariyesamāna *pr.p.* seeking.
 Pariyodapanā *f.* purification ; cleansing.
 Pariyodapetabba *pt.p.* should be cleansed.
 Parivajjeti *v.* avoids ; removes.
 Parivattati *v.* turns round ; revolves.
 Parivattanta *pr.p.* turning round.
 Parivatteti *v.* rolls ; translates.
 Parivāriyati *v.* is accompanied.
 Parivāreti *v.* surrounds.
 Parivisati *v.* feeds ; serves while eating.
 Parivuta *p.p.* followed by ; surrounded.
 Parisamantato *in.* all around.
 Parisā *f.* company.
 Parisodheti *v.* cleanses.
 Pariharati *v.* uses ; bears.
 Parihāyati *v.* dwindles ; decreases.

- Parodati, *v.* weeps.
 Palāyati *v.* flees.
 Palāla *n.* straw.
 Paluddhabhāva *m.* alluredness.
 Pallāṅka *m.* sofa ; cross-legged sitting.
 Pavatṭeti *v.* rolls.
 Pavattati *v.* lasts.
 Pavatti *f.* report ; news ; existence.
 Paviṭṭha *p.p.* entered.
 Pavisīyati *v.* is entered.
 Pavissa *abs.* having entered.
 Pavuccati *v.* is said.
 Pavedana *n.* announcement.
 Pavedhamāna *pr.p.* tottering ; trembling.
 Paveseti *v.* allows to enter or takes in.
 Pasattha *p.p.* excellent ; praised.
 Pasanna *p.p.* clear ; joyful.
 Pasayha *abs.* forcibly.
 Pasāda *m.* gratification ; gladness ; love.
 Pasādeti *v.* gladdens ; converts ; makes clear.
 Pasādetvā *abs.* having converted or gladdened.
 Pasāretvā *abs.* having stretched.
 Pasibbaka *m.* purse.
 Paśidati *v.* becomes clear or glad.
 Passati *v.* sees ; views.
 Passanta *pr.p.* beholding.
 Passituṅ *inf.* to see.
 Paharati *v.* strikes ; attacks.
 Paharīyati *v.* is attacked.
 Pahāya *abs.* having abandoned or left.
 Pahīna *p.p.* eliminated.
 Pahoti *v.* is able.
 Pāka *ger.* cooking.
 Pākaṭa *adj.* well-known ; manifest ; famous.
 Pākāra *m.* rampart.
 Pācana *n.* goad.
 Pājenta *pr.p.* driving.
 Pāṭava *m.* expertness.
 Pāṭihāriya *n.* miracle.
 Pāṇaka *m.* living being ; insect.
 Pāṇi *m.* being.
 Pātukāma *adj.* wishing to drink.
 Pātubhūta *p.p.* manifested.
 Pāturahosi *v.* manifested (one-self).
 Pāto 'va *in.* early.
 Pāpa *adj.* sinful.
 Pātheyya *n.* provisions for a journey.
 Pānaka *n.* syrup.
 Pāpuṇāti *v.* attains ; comes to.
 Pāpuṇissa *v.* (he) would have attained or come to.
 Pāmokkha *m.* leader ; head.
 Pāmojja *n.* joy.
 Pāyeti *v.* causes to drink or suck.
 Pālaka *m.* protector ; watcher.
 Pālana *ger.* protection ; observation.
 Pālētu *m.* protector.

- Pāvaka** *m.* fire.
Pāsa *m.* snare.
Pāsādika *adj.* lovely.
Pāheti *v.* causes to send.
Piṭṭha *n.* back ; surface.
Pidhāna *n.* lid.
Pitusantaka *adj.* paternal.
Pipāsita *p.p.* thirsty.
Piya *adj.* beloved ; dear.
Pivati *v.* drinks.
Pihita *p.p.* shut.
Piṭhaka *n.* small chair.
Pīta *p.p.* drunk.
Pīti *f.* pleasure ; delight.
Puggala *m.* person.
Puṅgava *m.* chief bull.
Pucchati *v.* asks.
Pucchita *p.p.* asked ; questioned.
Puññakamma *n.* meritorious deed.
Putṭha *p.p.* brought up ; nourished ; questioned.
Puṇḍarika *n.* white lotus.
Puṇṇa *p.p.* full.
Puṇṇamī *f.* full moon day.
Puttaka *m.* little son.
Puttima *adj.* one who has sons.
Puthujjana *m.* uneducated person.
Punappunā *in.* again and again.
Punabbhava *m.* rebirth.
Pubbaṇha *m.* forenoon.
Pubbe *loc.* before.
Purakkhatvā *abs.* having in front.
Puratthima *adj.* eastern.
Purā *in.* in olden days.
Purātana *adj.* olden ; ancient.
Purima *adj.* first ; former.
Puretaraṇ *ad.* beforehand.
Pūti *adj.* putrid ; foul.
Pūreti *v.* fills.
Pema *m.* love.
Pemaṇiya *adj.* dear.
Peyya *n.* drink.
Pesetabba *pt.p.* should be sent.
Peseti *v.* dispatches ; sends.
Pesetvā *abs.* having sent.
Potaka *m.* young one.
Potthaka *m.* book.
Potthakālaya *m.* library.
Pothenta *pr.p.* dashing ; hitting ; striking.
Posāvanika *n.* fee for bringing up.
Posita *p.p.* brought up ; nourished.
Poseti *v.* brings up ; nourishes.
Pharati *v.* suffuses ; diffuses.
Phalika *m.* crystal.
Phāṇita *n.* treacle.
Phāṇita-khaṇḍa *m.* crystal of candy.
Phāleti *v.* splits ; tears.
Phena *n.* foam.
Pheniḷa *adj.* frothy.
Bajjhati *v.* is bound.

- Baddha *p.p.* yoked; tied; bound.
 Bandhana *n.* bond.
 Babhūva *v.* has been.
 Bala *n.* strength; army; force.
 Balakkāra *m.* force; violence.
 Bavhābādha *adj.* much ailing; sickly.
 Bahukkhattuṇ *ad.* many times.
 Bahudhā *ad.* in many ways.
 Bahuso *ad.* almost.
 Bahussuta *adj.* learned.
 Bālisika *m.* fisherman; angler.
 Bāhusacca *n.* learnedness; much learning.
 Buddha *p.p.* enlightened; the Enlightened One.
 Buddhatta *n.* enlightenment.
 Buddhasāsana *n.* Buddhism.
 Buddhuppāda *m.* time when a Buddha appears.
 Bojjhaṅga *m.* factor of enlightenment or knowledge.
 Boddhuṇ *inf.* to perceive.
 Bodhipakkhiya *adj.* belonging to enlightenment.
 Bodhisatta *m.* a being destined to attain Buddhahood.
 Brahmacariyā *f.* celibacy; continence.
 Bhagavantu *m.* the Blessed One.
 Bhagga *p.p.* broken.
 Bhaṭa *m.* soldier.
 Bhaṇḍa *n.* ware; goods.
 Bhaṇḍāgārika *m.* treasurer.
 Bhatti *f.* devotion.
 Bhadra *adj.* good; worthy.
 Bhante *voc.* Rev. Sir!
 Bhaya *n.* fear.
 Bharati *v.* supports.
 Bharavāhī *m.* bearer of a burden.
 Bhavana *n.* mansion, *ger.* becoming.
 Bhavamāna *pr.p.* becoming.
 Bhavitabba *pt.p.* ought to be.
 Bhāgiṇeyya *m.* sister's son.
 Bhājana *n.* vessel.
 Bhājita *p.p.* divided.
 Bhājeti *v.* shares; divides, distributes.
 Bhātika *m.* brother.
 Bhāveti *v.* develops.
 Bhāsati *v.* says.
 Bhāsita *p.p.* said; *ger.* saying.
 Bhikkhunī *f.* nun.
 Bhikkhusaṅgha *m.* community of monks.
 Bhijjati *v.* is broken.
 Bhisā *n.* sprout or root of lotus.
 Bhīta *p.p.* afraid; frightened.
 Bhīyo *in.* more.
 Bhuja *m.* hand.
 Bhujaga *m.* serpent.
 Bhutta *p.p.* eaten; enjoyed.
 Bhūta *p.p.* been; become.
 Bhūmika *adj.* having storeys (*in compounds*).
 Bhūmibhāga *m.* a plot of land.

- Bhūyati *v.* is becoming.
 Bhūsāpetvā *abs.* having caused to decorate.
 Bhūsita *p.p.* decked.
 Bhedana *ger.* breach.
 Bhesajja *n.* medicine.
 Bho *in.* my dear !
 Bhoga *m.* property.
 Bhogī *m.* a wealthy person ; serpent.
 Bhojana *n.* food ; feeding.
 Bhojīyati *v.* is fed.
 Makuṭa *n.* crown.
 Makkaṭa *m.* monkey.
 Makkhita *p.p.* smeared with.
 Maggapaṭipanna *p.p.* journeying.
 Maṅgala *adj.* auspicious ; (*in compounds*) royal ; *n.* (marriage) ceremony.
 Maccha *m.* fish.
 Majjapa *adj.* drunkard ; one who uses strong drinks.
 Majjha *m.* the middle.
 Majjhima *adj.* central ; middling.
 Mañcaka *m.* couch ; small bed.
 Maññati *v.* thinks.
 Matṭha *p.p.* polished ; smoothed ; smooth.
 Maṇḍapa *m.* pavilion.
 Maṇḍita *p.p.* adorned.
 Maṇḍūka *m.* frog.
 Mata *p.p.* dead ; known ; *n.* idea ; thought.
 Matakadoṇi *f.* coffin.
 Matakaleḇara *n.* corpse.
 Matta *p.p.* intoxicated.
 Mattikā *f.* clay.
 Mattikāmaya *adj.* made of clay ; earthen.
 Matthaka *m.* top ; head. (*Matthake loc.* over).
 Maddati *v.* tramples ; crushes ; subdues.
 Manasikaroti *v.* keeps in mind.
 Manussatta *n.* humanity.
 Manoti *v.* thinks ; perceives.
 Manomaya *adj.* mental.
 Manta *m.* charm.
 Mantu *m.* perceiver.
 Mantetvā *abs.* having consulted.
 Mala *n.* dirt ; rust ; refuse.
 Malina *adj.* soiled ; dirty.
 Mahattama *adj.* greatest.
 Mahanta *adj.* huge ; large.
 Mahapphala *adj.* bringing great results.
 Mahallaka *adj.* aged ; *m.* old person.
 Mahājana *m.* the public.
 Mahājānika *adj.* undergone a great loss.
 Mahānisassa *adj.* greatly beneficial.
 Mahāmagga *m.* highway ; main road.
 Mahāraha *adj.* costly ; much valuable.
 Mahita *p.p.* honoured.
 Mahisa *m.* buffalo.

- Mahesī *f.* queen.
 Maṇsa *n.* flesh.
 Mā *in.* a particle used in prohibition; don't.
 Māgadha *adj.* born in or belonging to Magadha.
 Māgadhika *adj.* belonging to Magadha.
 Māṇavaka *m.* lad.
 Māṇavī *f.* lass.
 Mānasa *n.* mind.
 Mānasika *adj.* mental.
 Mānita *p.p.* honoured.
 Mānenta *pr.p.* paying respect.
 Mārīta *p.p.* killed.
 Māriyati *v.* is slain.
 Māretabba *pt.p.* should be killed.
 Māretu *m.* killer.
 Mālādāma *m.* wreath (of flowers).
 Mālīka *adj.* having a garland.
 Māluta *m.* wind.
 Māhisa *n.* flesh of buffalo.
 Migadāya *m.* deer-park.
 Micchādīṭṭhika *m.* heretic; *adj.* heretical.
 Mināti *v.* measures.
 Mita *p.p.* measured.
 Mithubheda *m.* dissent among themselves.
 Mukhavatṭi *f.* edge.
 Muccati *v.* becomes free.
 Muṭṭhimatta *adj.* a handful.
 Mutta *p.p.* freed; released; *n.* urine.
 Muduka *adj.* soft.
 Musā *in.* lie; falsehood.
 Muhutta *m.* a minute.
 Muḷāla *n.* edible root of lotus kinds.
 Mūla *n.* root; cause.
 Muḷha *p.p.* gone astray; foolish.
 Menda *m.* sheep.
 Mettacitta *n.* loving heart.
 Medhāvī *m.* wise man.
 Meyya *pt.p.* measurable.
 Meraya *n.* liquor, fermented.
 Mokkha *m.* deliverance; release; emancipation.
 Yañña *m.* sacrifice.
 Yattha *in.* wherever.
 Yattha katthaci *in.* anywhere.
 Yathā *in.* just as.
 Yathābhirantaṇ *ad.* as long as one pleases.
 Yamaka *adj.* twin.
 Yasa *m.* fame; glory.
 Yasagga *m.* highest fame.
 Yasassī *adj.* famous.
 Yācita *p.p.* begged; asked or requested by.
 Yāta *p.p.* gon .
 Yāti *v.* goes.
 Yāna *n.* conv. yance.
 Yāma *m.* a watch of the night.
 Yāva (tāva) *in.* until.
 Yāvataka *aij.* as much as
 Yuga *n.* pair.

- Yugala *n.* pair.
 Yujjhati *v.* fights; fights a battle or war.
 Yutta *p.p.* endowed with.
 Yutti *f.* justice.
 Yuddha *n.* war.
 Yuddhabhūmi *f.* battle-field.
 Yojita *p.p.* yoked; commissioned with.
 Yogga *n.* vehicle.
 Yojana *n.* a league (*i.e.*, about 7 miles); harnessing.
 Yojāpetvā *abs.* having caused to harness.
 Yodha *m.* warrior; soldier.
 Yoniso *in.* according to insight.
 Rakkhati *v.* safeguards; protects.
 Rakkhanta *pr.p.* watching; protecting.
 Raja *m.n.* dust.
 Rajata *n.* silver.
 Rajatamaya *adj.* made of silver.
 Rajana *n.* dye.
 Rajja *n.* kingship; kingdom.
 Rajokiṇṇa *p.p.* full of dust.
 Rajja *n.* realm; reign.
 Rajjakāla *m.* reign.
 Rajjābhiseka *m.* coronation; appointment to the kingship.
 Raṭṭha *n.* country.
 Rata *p.p.* delighted; attached.
 Ratana *n.* jewel; precious thing.
 Tatanattaya *n.* the three precious objects (*viz.*, the Buddha, His Doctrine and the community).
 Rathakāra *m.* carpenter.
 Ramaniya *adj.* delightful.
 Ramaniyākārena *ad.* delightfully.
 Ramma *adj.* delightful; charming.
 Rava *m.* noise.
 Ravati *v.* screams.
 Ravamāna *pr.p.* making a noise.
 Rasa *m.* taste.
 Raha *m.n.* secret.
 Raho *ad.* in secrecy.
 Rāja *m.* king.
 Rājakumāra *m.* prince.
 Rājadūta *m.* envoy.
 Rājadhāni *f.* metropolis; capital (city).
 Rājabhavana *n.* palace.
 Rāji *f.* range.
 Rājisi *m.* royal sage.
 Ruṭṭha *p.p.* provoked; angry.
 Ruddha *p.p.* obstructed; besieged.
 Rundhitvā *abs.* having obstructed or trapped.
 Rūpasiri *f.* beauty.
 Rūhati *v.* grows.
 Rūḷha *p.p.* ascended.
 Rogī *m.* sick.
 Rogupaddava *m.* calamity by disease.
 Ropa *m.* planter.
 Ropita *p.p.* planted.
 Rosita *p.p.* enraged.

- Lakunṭaka *adj.* dwarf.
 Lagga *p.p.* adhered ; attached.
 Laṅkika *adj.* born in Ceylon.
 Laddha *p.p.* obtained.
 Laddhuṇ *inf.* to obtain.
 Labuja *n.* bread-fruit.
 Labbhati *v.* is got.
 Labhati *v.* attains ; gets ; receives.
 Labhanta *pr.p.* receiving.
 Lahutā *f.* lightness.
 Lābha *m.* gain.
 Likhita *p.p.* written.
 Luddaka *m.* hunter.
 Luddha *p.p.* covetous ; miserly.
 Lūna *p.p.* cut ; mowed.
 Leṇa *n.* cave ; secure place.
 Leyya *n.* (food) that should be licked.
 Lokanāyaka *m.* lord of the universe ; the Buddha.
 Lokika *adj.* worldly.
 Lokaia *adj.* worldly.
 Loṇika *adj.* salted ; saltish.
 Lohita *n.* blood.
 Lohitavaṇṇa *adj.* crimson.
 Vaca *m. n.* word ; saying.
 Vajjiyati *v.* is avoided.
 Vaḍḍhati *v.* grows ; increases.
 Vaḍḍhanta *pr.p.* growing ; increasing.
 Vaḍḍhāpesi *v.* caused to increase.
 Vaḍḍhenta *pr.p.* bringing up ; causing to grow ; increasing.
 Vaṇita *p.p.* wounded.
 Vaṇiyati *v.* is wounded.
 Vaṇṇa *m.* colour ; complexion.
 Vannita *p.p.* praised ; commended ; commended.
 Vajja *n.* fault.
 Vattanta *pr.p.* existing ; (vattante *loc.* during).
 Vattetabba *pt.p.* should be adopted.
 Vatthābharāṇa *n.* apparel.
 Vata *in.* certainly.
 Vattuṇ *inf.* to say.
 Vadanta *pr.p.* telling ; saying.
 Vadhū *f.* woman ; daughter-in-law.
 Vanacara *m.* forester.
 Vanantara *n.* dense forest.
 Vanappati *m.* lord of the forest ; a tree which bears fruit without flowers.
 Vandita *p.p.* worshipped.
 Vapati *v.* sows.
 Vammī *m.* clad with armour.
 Vaya *m. n.* age ; expense.
 Vayohara *adj.* snatching the life.
 Vara *adj.* noble.
 Vasala *m.* low-caste man.
 Vassasata *n.* century.
 Vassāna *m.* rainy season.
 Vassika *adj.* belonging to or suited for the rainy season.
 Vahanta *pr.p.* bearing.
 Vākya *n.* sentence.
 Vācasika *adj.* verbal.

- Vācāla *adj.* talkative ; garrulous.
 Vādita *n.* music.
 Vādeti *v.* sounds (a musical instrument).
 Vāma *adj.* left.
 Vāyati *v.* blows ; smells.
 Vāyamanta *pr.p.* trying.
 Vāyita *p.p.* blown (by wind) ; woven.
 Vāra *m.* turn ; (dve vāre = twice).
 Vāritaka *adj.* betrothed. *m.* lover.
 Vāladhi *m.* tail.
 Vāsa *m.* residence. *m.n.* clothe.
 Vāsita *p.p.* scented.
 Vāsī *m.* dweller.
 Vāsiyati *v.* is perfumed.
 Vāhana *n.* vehicle.
 Vāhanāgāra *m.n.* garage.
 Vikati *f.* sort ; kind.
 Vikirati *v.* scatters about.
 Vikirāpeti *v.* causes to scatter.
 Vigacchati *v.* departs.
 Vighāṭana *ger.* unfastening.
 Vicikicchā *f.* doubt.
 Vicitta *p.p.* diversified ; ornamented.
 Viceyya *abs.* having considered.
 Vijahitvā *abs.* casting off.
 *ijātā *f.* (a woman) who has given birth to a child.
 Vijānana *n.* knowledge ; recognition.
 Vijānāti *v.* knows ; understands.
 Vijānanta *pr.p.* knowing.
 Vijjati *v.* is ; exists.
 Vitakkenta *pr.p.* pondering.
 Vitāna *m.n.* canopy.
 Vitta *n.* wealth.
 Vitthārāpeti *v.* causes to explain.
 Vīditvā *abs.* having known.
 Vidhūma *adj.* smokeless.
 Vinaya *m.* discipline ; disciplinary code.
 Vinassati *v.* perishes ; disappears.
 Vinassanta *pr.p.* perishing.
 Vināsita *p.p.* destroyed.
 Vināseti *v.* destroys ; squanders.
 Vinicchayāmacca *m.* judge.
 Vineyya *abs.* having removed ; or dispelled.
 Vindati *v.* suffers ; gets.
 Vipatti *f.* misfortune.
 Vipula *adj.* great ; immense.
 Vippamutta *p.p.* released.
 Vibhajati *v.* divides.
 Vibhajja *abs.* having divided.
 Vibhatta *p.p.* divided.
 Vimāna *m.n.* mansion.
 Viya *in.* as if ; as it were.
 Viraja *adj.* passionless ; free from dust.
 Virati *f.* abstinence.
 Viramati *v.* abstains.
 Virūpa *adj.* ugly.

- Vilapamāna *pr.p.* lamenting.
 Vilimpāpeti *v.* causes to be toiletted.
 Vilepana *n.* toilet ; unguent.
 Vivāheti *v.* gives away a woman in marriage.
 Vivicca *abs.* having separated or discriminated.
 Vividha *adj.* various.
 Visa *n.* poison.
 Visārada *adj.* unconfused ; bold.
 Visāla *adj.* huge.
 Visiṭṭha *p.p.* distinguished ; diversified.
 Visiṭṭhākārena *ad.* magnificently.
 Visuddhi *f.* purity.
 Visuṇ karonta *pr.p.* separating.
 Visuṇ visuṇ *ad.* severally.
 Vissajjeti *v.* dispatches ; distributes ; spends ; explains ; releases.
 Vissajjetuṇ *inf.* to release.
 Vihaññati *v.* takes trouble.
 Viharati *v.* dwells.
 Vihāyati *v.* fails.
 Viheseti *v.* troubles ; harasses.
 Vitamala *adj.* stainless ; clean.
 Vitiṇāmeti *v.* spends (time).
 Vuccamānākārena *ad.* as follows.
 Vuttāhāya *abs.* having risen up.
 Vutta *p.p.* spoken ; said.
 Vuttanta *m.* news ; report ; account.
 Vuttappakāra *adj.* of the given description.
 Vutti *f.* existence ; life.
 Uddha *p.p.* aged ; grown up.
 Vupakaṭṭha *p.p.* secluded.
 Vuyhati *v.* is carried away by water ; floated.
 Ve *in.* surely.
 Vega *m.* speed.
 Veṇika *m.* lutanist.
 Vetanika *m.* labourer.
 Vedanā *f.* pain ; sensation.
 Vepulla *n.* abundance.
 Veyyākaraṇika *m.* grammarian.
 Vera *n.* enmity.
 Vesākha *m.* name of a month (= May).
 Veḷuriya *n.* turquoise.
 Vorepessatha. *v.* if (he) had taken away.
 Vyaggha *m.* tiger.
 Vyathita *p.p.* wavering.
 Vyāma *m.* fathom.
 Saka *adj.* own.
 Sakala *adj.* entire ; whole.
 Sakkacca *abs.* carefully.
 Sakkatabhāsā *f.* Sanskrit (language).
 Sakkaroti *v.* treats well.
 Sakkaronta *pr.p.* paying honour ; entertaining.
 Sakkāra *m.* feast ; hospitality ; entertainment.
 Sakkuṇāti *v.* is able ; can.
 Sakkhi *v.* was able.

- Sakkhi *in.* face to face with.
 Sakyaputtiya *adj.* belonging to the sons of Sākyas.
 Saṅkamati *v.* moves from place to place.
 Saṅkamissā *v.* (he) could have moved.
 Saṅkinṇa *p.p.* mixed.
 Saṅkhāra *m.* aggregation ; component thing.
 Saṅgaṇhanta *pr.p.* serving ; entertaining.
 Saṅgaṇhāti *v.* supports ; entertains.
 Saṅgamma *abs.* having assembled.
 Saṅgāma *m.* war.
 Saṅgīti *f.* rehearsal.
 Saṅgha *m.* fraternity.
 Saṅghika *adj.* belonging to the community.
 Sacitta *n.* own mind.
 Sajātika *adj.* of the same species.
 Sajjhāyati *v.* recites.
 Sañcarati *v.* moves about ; travels ; proceeds.
 Sañcāraka *m.* wanderer.
 Sañchanna *p.p.* covered with.
 Saññamayati *v.* restrains ; trains oneself.
 Saññāpeti *v.* convinces.
 Saññoga *m.* fetter ; union ; joining together.
 Saññojana *n.* (mental) fetter.
 Saṭha *adj.* fraudulent.
 Saṇṭhapenta *pr.p.* adjusting.
 Saṇṭhāna *n.* shape.
 Saṇḍa *m.* a grove ; a swarm.
 Satataṇ *ad.* constantly ; always.
 Satavassa *n.* century.
 Satimantu *adj.* sensible.
 Satta *m.* living being.
 Sattāha *n.* a week.
 Satthavāha *m.* caravan leader.
 Satthasālā *f.* school.
 Sadisa *adj.* equal ; similar.
 Sadeha *adj.* own body.
 Saddha *adj.* faithful.
 Saddhā *f.* faith.
 Sanantana *adj.* ancient.
 Santa *p.p.* calmed.
 Santaka *n.* property ; belonging.
 Santajjenta *pr.p.* menacing.
 Santappeti *v.* satisfies.
 Santikaṇ *ad.* towards.
 Santhāgāra *m.* council hall.
 Sandiṭṭhika *adj.* seen in this life ; of this world.
 Sannipatati *v.* assembles ; meets together.
 Sannipatita *p.p.* assembled.
 Sabbaññutañña *n.* omniscience ; supreme knowledge.
 Sabbaññutā *f.* omniscience.
 Sabbaññu *adj.* all-knowing.
 Sabbathā *ad.* in every way.
 Sabbapacchima *adj.* hindmost.
 Sabbapaṭhama *adj.* foremost ; original.

- Sabbaso *ad.* in every way.
 Sabhā *f.* assembly.
 Sama *adj.* equal; even.
 Samaṇa *m.* recluse; monk.
 Samattha *adj.* able.
 Samanuñña *adj.* agreeing.
 Samantakūṭapabbata *m.*
 Adam's Peak.
 Samantā *ad.* around.
 Samaya *m.* time; religion.
 Samassāseti *v.* consoles.
 Saman karoti = makes smooth;
 equalize.
 Samāgacchaṭi *v.* encounters.
 Samāgata *p.p.* assembled.
 Samāgama *m.* assembly.
 Samāgama *abs.* having gathered together.
 Samāpatti *f.* concentration.
 Samijjhati *v.* becomes successful.
 Samijjheyya *v.* would prosper.
 Samitatta *n.* state of being calmed.
 Samīpa *n.* proximity; *adj.* near.
 Samuddapāra *n.* abroad.
 Samūha *m.* crowd.
 Sampatta *p.p.* arrived.
 Sampatti *f.* fortune; bliss.
 Sampanna *p.p.* endowed with;
 abundant.
 Sampādeti *v.* provides, performs.
 Sambandhati *v.* connects.
 Sambodhi *f.* perfect enlightenment.
 Sambhunāti *v.* attains.
 Samma *voc.* friend.
 Sammajjati *v.* sweeps.
 Sammad eva *in.* very well.
 Sammaṭṭha *p.p.* swept.
 Sammati *v.* appeases; calms itself.
 Sammukha *adj.* present; face to face with.
 Sammuti *f.* convention.
 Sammuyha *abs.* having forgotten.
 Sayañjāta *p.p.* born from oneself.
 Sayanāgāra *n.* bed-room.
 Sara *m.n.* lake.
 Saraṇa *n.* refuge.
 Saraṇagata *p.p.* taken refuge.
 Sarīyati *v.* is remembered.
 Salla *n.* dart.
 Sellakkheti *v.* considers.
 Sallahuka *adj.* light; frugal.
 Sallāpa *m.* friendly talk.
 Savaṇa *ger.* hearing; listening.
 Sahati *v.* endures.
 Saṇvasati *v.* lives together.
 Saṇvigga *p.p.* agitated.
 Saṇvijjamāna *pr.p.* existing.
 Saṇvibhajati *v.* shares with.
 Saṇvuta *p.p.* closed.
 Saṇsarana *n.* moving about.
 Saṇsaranta *pr.p.* moving about;
 transmigrating.
 Sākacchā *f.* interview.
 Sākaṭika *m.* carter.
 Sākuṇa *n.* bird's flesh.

- Sāṭaka *m.n.* clothe.
 Sāṭheyya *n.* craft ; fraud.
 Sāṇi *f.* curtain.
 Sādhāraṇa *adj.* common.
 Sādhū *in.* (it is) well.
 Sāmañña *n.* life of a recluse.
 Sāmaṇaka *adj.* suitable for a monk.
 Sāmaṇera *m.* novice (monk).
 Sāmika *m.* owner ; master.
 Sāminī *f.* mistress.
 Sāmuddika *adj.* marine.
 Sārādika *adj.* autumnal.
 Sārasa *n.* lotus ; *m.* a water-bird.
 Sārīrika *adj.* bodily.
 Sālavana *n.* Sal-grove.
 Sāvaka *m.* disciple.
 Sāsana *n.* letter ; message ; religion ; admonition.
 Sāsanahāraka *m.* messenger.
 Sāhasika *adj.* hasty ; violent.
 Sikkhā *f.* precept ; rule of conduct.
 Sikkhāpeti *v.* teaches.
 Sikkhitabba *pt.p.* should be practised or observed.
 Siṅga *n.* horn.
 Siṅghāṭaka *n.* junction.
 Sineha *m.* love.
 Sippī *m.* artisan.
 Sibbati *v.* sews.
 Jimbalī *m.* silk-cotton tree.
 Siyā *v.* may be.
 Sira *m.n.* head.
 Sirigabbha *m.* state chamber.
 Sirisayana *n.* state bed or couch.
 Silesikā *f.* gum.
 Sītibhūta *p.p.* cooled.
 Silagandha *m.* fragrance of virtue.
 Sisa *n.* head.
 Sīsacchavi *f.* scalp.
 Sīhaḷa *adj.* Sinhalese.
 Sīhāsana *n.* throne.
 Sukara *adj.* easily done.
 Sukha *n.* comfort ; happiness.
 Sukhita *p.p.* well-to-do.
 Sukhumāla *adj.* delicate.
 Sugati *f.* happy state.
 Sugandha *m.* fragrance. *adj.* fragrant.
 Sucinna *p.p.* well practised.
 Sujjhati *v.* becomes purified.
 Sutta *n.* sermon.
 Sudassa *adj.* easy to see.
 Sundara *adj.* good.
 Sundaratama *adj.* best.
 Sundaratara *adj.* better.
 Supaṇṇa *m.* a kind of fairy bird.
 Supāruta *p.p.* well robed.
 Supina *n.* dream.
 Subhikkha *adj.* plentiful with food.
 Sumana *adj.* glad.
 Sumanapaṭṭa *n.* wreath of jasmine.
 Sura *m.* god.
 Suvannakāra *m.* goldsmith.

Suvannamaya *adj.* golden.
 Suvannālitta *p.p.* gilded.
 Susajjita *p.p.* well prepared.
 Susikkhita *p.p.* skilful.
 Susoca *v.* (he) has grieved.
 Sussati *v.* dries up.
 Sūkarika *m.* dealer in swine.
 Sūpa *m.* curry.
 Sūyati *v.* is heard.
 Sūra *adj.* heroic ; *m.* hero.
 Sūratā *f.* heroism.
 Setṭha *adj.* highest ; noble.
 Setṭhatā *f.* greatness.
 Setṭhī *m.* millionaire ; treasurer ; banker.
 Seṇiya *adj.* possessing armies.
 Senāpati *m.* chief of the army ; general.
 Senāsana *n.* sleeping place ; bedding.
 Seyyathā pi *in.* just as.
 Seyyathā pi nāma *in.* just as if.
 Sokara *n.* pork.
 Sogaṭa *adj.* Buddhist.
 Socituṇ *inf.* to grieve.
 Sota *m.* ear ; current.
 Sodhāpeti *v.* causes to cleanse.
 Sodhetabba *pt.p.* should be cleared or elicited.
 Sodhenta *pr.p.* clearing.
 Sobhana *adj.* beautiful.

Somanassa *n.* joy. *adj.* joyful.
 Sosetuṇ *inf.* to dry.
 Sohajja *n.* friendship.
 Svāgataṇ *ger.* welcome !
 Svātana *adj.* (belonging to) to-morrow.
 Haññati *v.* is killed.
 Haṭṭha *p.p.* delighted ; glad ; joyful.
 Hattu *m.* carrier.
 Hattuṇ *inf.* to carry.
 Hanati *v.* kills.
 Hanāpeti *v.* causes to attack or kill.
 Harita *p.p.* carried ; *adj.* green.
 Haṇsa *m.* swan.
 Hāra *m.* string. *ger.* carrying.
 Hāriya *pt.p.* should be carried.
 Hāsa *m.* laughter ; joy.
 Hitakara *adj.* advantageous.
 Hiṇsiyati *v.* is tormented.
 Hīnatā *f.* vulgarity ; meanness.
 Hīyattana *adj.* belonging to yesterday.
 Hutvā *abs.* having been or become.
 Hetṭhima *adj.* lower ; lowest.
 Hetu *m.* cause.
 Hemantika *adj.* belonging to or suited for winter.
 Honta *pr.p.* being ; becoming.

ENGLISH-PALI

- Abandons* pariccajati; cajati; jahāti. *v.*
Abdicates pariccajati. *v.*
Ablaze āditta. *p.p.*
Able samattha. *adj.*
Abroad samuddapāra. *n.*
Abstains viramati. *v.*
Abstinence virati. *f.*
Abstinence from food anasana. *n.*
Abundance vepulla. *n.*
Abundant sampanna. *p.p.*
Abuses paribhāsati. *v.*
Accepts paṭigāhāti. *v.*
Accompanied by parivuta. *p.p.*
Accomplishment pāripūri. *f.*
Account vuttanta (*i.e.*, report). *m.*
Acquiring paṭilābha. *m.*
Action kamma *n.* kriyā. *f.*
Acts against viruddhamācarati.
Adam's Peak Samantakūṭa-pabbata. *m.*
Addresses āmanteti. *v.*
Adhered lagga. *p.p.*
Adjusting saṅṭhapenta. *pr.p.*
Adorned alaṅkata; maṇḍita; bhūṣita. *p.p.*
Admonishes anusāsati. *v.*
Admonition anusāsana; sāsaṇa. *n.*
Advanced vaddhāpesi; pāpesi. *v.* (*caus.*)
Advantageous hitakara. *adj.*
Advises anusāsati. *v.*
Aeon kappa. *m.*
Afraid bhīta. *p.p.*
After paraṃ *ad.*
Afterwards pacchā. *ad.* apara-bhāge. *loc.*
Again and again punappunaṃ. *ad.*
Age vaya. *m.n.*
Aged vuddha; mahallaka. *adj.*
Agitated ubbigga; saṃvigga. *p.p.*
Agreeable itṭha. *adj.*
Agrees samanūñño bhavati.
Aggregate khandha. *m.*
Aggregation saṅkhāra; khandha. *m.*
Alike avisesaṃ *ad.*
Alliance sambandha. *m.*
All-knowing sabbaññū. *adj.*
Allotted niyāmita. *p.p.*
Allowed anuññāta. *p.p.*
Alluredness paluddhabhāva. *m.*

- Almost* bahuso. *ad.*
Alone ekaka. *adj.*
Also api; ca. *in.*
Always satataṅ; nibaddhaṅ. *ad.*
Among antare. *loc.*
Ancient sanantana; purātana. *adj.*
And so on ādi. *m.*
Angry ruṭṭha; kuddha. *p.p.*
Announcement pavedana. *n.*
Announces āroceti. *v.*
Anointed abbhañjita; abhisitta. *p.p.*
Anywhere yattha katthaci. *in.*
Apartment ovaraka. *m.*
Apparel vatthābharana. *n.*
Appearing dissamāna; dissanta. *pr.p.*
Appeases sammati. *v.*
Applauds abhitthavati. *v.*
Appointment to the kingship rajjābhiseka. *m.*
Approached upaṭṭhita; upasaṅkanta. *p.p.*
Approached upāgami. *v.*
Approaching upasaṅkamanta. *pr.p.*
Approval anumati. *f.*
Arahantship arahatta. *n.*
Archer dhanuggaha. *m.*
Arisen uppanna; uggata. *p.p.*
Arises jāyati; uppajjati. *v.*
Arose udapādi. *v.*
Around samantā. *ad.*
Army senā. *f.* bala. *n.*
Arrival āgamana. *ger.*
Arrived anuppatta; patta; sampatta. *p.p.*
Arrives at avasarati. *v.*
Art sippa. *n.*
Art (thou) asi. *v.*
Artisan sippī.
As if viya. *in.*
Ascended ārūḷha; rūḷha. *p.p.*
Ascending āruhanta. *pr.p.*
Ascending ārohana; abhirūhana. *ger.*
As follows evaṅ; vuccamānākārena. *ad.*
Aside ekamantaṅ. *ad.*
As much as yāvataka. *adj.*
Asked puṭṭha; pucchita; yācita. *p.p.*
Asks pucchati. *v.*
Asks again paṭipucchati. *v.*
Aspiration abhinīhāra. *m.* patthanā. *f.*
Aspires to paṇidahati. *v.*
Assembled samāgata; sannipatita. *p.p.*
Assembles sannipatati. *v.*
Assembly sabhā. *f.*
Assent anumati; adhivāsana. *f.*
Assigns niyameti. *v.*
Associates upasevati. *v.*
Attached rata; lagga. *p.p.*
Attained patta; anuppatta; laddha. *p.p.*
Attained ajjhagamā. *v.*

Attainment paṭivedha. *m.*
Attains patilabhati; labhati;
 sambhunāti; pāpuṇāti; pap-
 poti. *v.*
Attendant paricāraka. *adj.*
Attendant woman paricārikā. *f.*
Attending upaṭṭhāna. *ger.* upaṭ-
 ṭhahanta. *pr.p.*
Attends paricarati; upaṭṭhāti. *v.*
Attempts ussahati. *v.*
Auspicious subha; maṅgala.
adj.
Austerity tapa. *m.n.*
Author ganthakāra. *m.*
Autumnal sārādika. *adj.*
Avoids parivajjeti. *v.*
Awakens pabodheti. *v.*
Awning vitāna. *m.n.*
Bad asundara. *adj.*
Bad character duccharita. *n.*
Bad smell duggandha. *m.*
Badly preached durakkhāta.
p.p.
Badly trained dubbhinīta. *p.p.*
Banner dhaja. *m.*
Banqueting hall āpānamaṇḍala.
n.
Banyan tree nigrodha. *m.*
Bathed nahāta; nhāta. *p.p.*
Battle-field yuddha-bhūmi. *f.*
Bear accha. *m.*
bearing vahanta. *pr.p.*
Be vāhī; vāhaka; dhāraka;
 gāhaka. *m.*

Bearing dhārenta. *pr.p.*
Bears pariharati; dhāreti. *v.*
Beautiful sobhana; surūpa. *adj.*
Beauty rūpasiri; surūpatā. *f.*
Became abhavi. *v.*
Become bhūta. *p.p.*
Becomes bound bajjhati. *v.*
Becomes a monk pabbajati. *v.*
Becomes clear pasīdati. *v.*
Becomes disgusted nibbindati. *v.*
Becomes glad pasīdati. *v.*
Becomes purified sujjhati. *v.*
Becomes released muccati. *v.*
Becomes wet temeti. *v.*
Becoming bhavana. *ger.*
Bedaubs upalimpeti. *v.*
Bedroom sayanāgāra. *n.*
Been bhūta. *p.p.*
Befitting patirūpa. *adj.*
Before pubbe. *loc.* purā. *in.*
Beforehand puretaray. *ad.*
Begged yācita. *p.p.*
Beginning ādi. *m.*
Begins from pabhavati. *v.*
Begotten orasa. *adj.*
Begun āraddha. *p.p.*
Behind pacchato. *ad.*
Beholding passanta. *pr.p.*
Being, living satta; pāṇī. *m.*
Being honta; bhavamāna. *pr.p.*
Being given dīyamāna. *pr.p.*
Being negligent pamajja. *abs.*
Being respected garukata. *p.p.*
Belonging santaka; āyatta. *adj.*

- Belonging to a city* nāgara; nāgarika. *adj.*
Beloved piya. *adj.*
Benevolence mettā. *f.*
Benevolent avera; mettāsahagata. *adj.*
Bends down onamati. *v.*
Besieged ruddha; avaruddha. *p.p.*
Besieger avarodhaka. *m.*
Be successful samijjhati. *v.*
Besprinkled avasitta. *p.p.*
Best sundaratama. *adj.*
Betel (leaf) tambula. *n.*
Better sundaratara. *adj.*
Bidden ānatta. *p.p.*
Bidding good-bye viyogāsaṇsanaṇ katvā.
Bids ānāpeti. *v.*
Bird dija; sakuna; aṇḍaja. *m.*
Bird's flesh sākuna. *n.*
Blade (of a weapon) dhārā. *f.*
Blaming upavāda. *m.*
Blanket kambala. *m.n.*
Blazing jalanta. *pr.p.*
Blessed One Bhagavantu. *m.*
Blood lohita. *n.*
Blown (by wind) vāyita. *p.p.*
Blows vāyati. *v.*
Blue jay kiki. *f.*
Bodily kāyika. *adj.*
Body deha. *m.n.* sarīra. *n.*
Body-guard aṅgarakkhaka. *m.*
Boiled pakka; pacita. *p.p.*
Bold visārada; nibbhaya. *adj.*
Bond bandhana. *n.*
Book potthaka. *m.*
Born uppanna; nibbatta; jāta; paccājāta. *p.p.*
Born from oneself sayañjāta. *adj.*
Born in Ceylon Laṅkika. *adj.*
Born in hell nerayika. *adj.*
Born on the land. thalaja. *adj.*
Bowl patta. *m.*
Bows down vandati; abhivādeti. *v.*
Brahmin dija (*lit.* twice-born); brāhmaṇa.
Brass tamba. *m.*
Breach bhedana. *ger.*
Breadfruit labuja. *n.*
Breast ura. *m.n.*
Brethren āvuso. *in. voc.*
Brightens pabhāseti. *v.*
Brilliant abhikkanta; tejassī. *adj.*
Brings āvahāti; āharati. *v.*
Brings forth abhinīharati. *v.*
Brings up poseti. *v.*
Broken bhagga. *p.p.*
Brother bhātika. *m.*
Brought up posita; puṭṭha. *p.p.*
Buddha, the Tathāgata; Buddha. *m.*
Buddhahood Buddhatta. *n.*
sambodhi. *f.*
Buddhism Buddhasāsana. *n.*
Buddhist Sogata. *adj.*
Buddhist canon tipīṭakapāli. *f.*

- Buffalo mahisa. m.*
Buffalo's flesh māhisa. n.
Building gēha. m.n.
Built, caused to be kārita. p.p.
Built kāresi. v.
Burnt daddha; jhāpita. p.p.
Business kicca; kāriya. n.
kammanta. m.
But tathā pi. in.
By degrees anukkamena; anu-
pubbena. ad.
Calamity upaddava. m.
Calls āmanteti. v.
Calls near pakkosati. v.
Calmed santa. p.p.
Calms (itself) sammati. v.
Came upāgami. v.
Camp khandhāvāra. m.
Candy (phāṇita-) khaṇḍa. m.
Canopy vitāna. m.n.
Caparisons kappeti. v.
Caravan-leader satthavāha. m.
Carefully sakkaccaṇ. ad.
Carpenter rathakāra; vaddhakī.
m.
Carried haṭa; harita. p.p.
Carried by force ahāsi. v.
Carrier hattu; hāra. m.
Carrying haraṇa; hāra. ger.
Carter sākaṭika. m.
Casket karaṇḍa. m.
Casting off vijahanta. p.p.
vijahitvā. abs.
Casts away khipati. v.
Cause hetu. m. mūla. n.
Causes to attack hanāpeti. v.
Causes to drink pāyeti. v.
Causes to explain vitthārāpeti.
v.
Causes to flutter kampeti. v.
Causes to harness yojāpeti. v.
Causes to scatter vikirāpeti. v.
Causes to send pāheti. v.
Causes to take gaṇhāpeti. v.
Cave leṇa. n. gubā f.
Celibacy brahmaccariyā. f.
Celestial dibba. adj.
Central majjhima. adj.
Century satavassa; vassasata.
n.
Ceremony maṅgala. n. chaṇa.
m.
Certain aññatara. adj.
Certainly kāmaṇ; vata; nūnaṇ.
ad.
Chamber gabbha. m.
Chance otāra; vāra. m.
Charcoal aṅgāra. m.
Charity cāga. m.
Charm manta. m.n.
Charming ramma. adj.
Charred jhāma. adj.
Chases anubandhati. v.
Chief padhāna; agga. adj.
Chief bull puṇḍava. m.
Child dāraka. m.
Circumambulation padakkhiṇā.
f.
Citizen nāgara; nāgarika. adj.
Clad nivattha. p.p.

Clansman kulaputta. *m.*
Clapping hands appoṭhenta. *pr.p.*
Clay mattikā. *f.*
Clean vītamala. *adj.*
Cleanses parisodheti. *v.*
Cleansing sodhanā; pariyoda-panā. *f.*
Clear pasanna. *p.p.*
Clearing sodhenta. *pr.p.*
Clever (upāya-) kusala. *adj.*
Cleverness kosalla. *n.*
Climate utuguṇa. *n.*
Clinging allīna. *p.p.*
Closed saṅvuta. *p.p.*
Closet koṭṭhaka. *m.*
Clothe dussa. *n.* sāṭaka. *m.*
 vāsa. *m.n.*
Cloud abbha. *n.* megha. *m.*
Coffin mataka-dopi. *f.*
Collected cita; upacita. *p.p.*
Collects upacināti. *v.*
Colour vaṇṇa. *m.*
Comes to pāpuṇāti. *v.*
Coming āgacchanta. *pr.p.*
Coming āgamana; āgata. *ger.*
Community saṅgha. *m.*
Comparison upamāna. *n.* upamā. *f.*
Complete paripūra. *adj.* paripunṇa. *p.p.*
Complexion (sarira-) vaṇṇa. *m.*
Command āṇā. *f.*
Commentary aṭṭhakathā. *f.*
Commissions niyojeti. *v.*
Common sādharma. *adj.*

Company parisā. *f.*
Compassionate dayālu. *adj.*
Completely filled paripunṇa. *p.p.*
Component (part) saṅkhāra. *m.*
Concealed paṭicchanna. *p.p.*
Conceals chādeti. *v.*
Concentration jhāna. *n.* samāpatti. *f.*
Concerning nissāya. *in.*
Conditioned nipphanna. *p.p.*
Connected with nissita. *p.p.*
Connects sambandheti. *v.*
Conquered jita; vijita. *p.p.*
Conquering jinanta. *pr.p.*
Consent paṭiññā; anuññā; anu-mati. *f.*
Considers sallakkheti. *v.*
Consolation assāsa. *m.*
Consoles samassāseti. *v.*
Constantly satataṅ; nirantarāṅ. *ad.*
Contention bheda; vivādā. *m.*
Convention sammuti. *f.*
Conveyance yāna. *n.*
Converts pasādeti. *v.*
Convinces saññāpeti. *v.*
Cooking pāka; pacana. *ger.*
Cooled sītibhūta. *p.p.*
Coronation rajjābhiseka. *m.*
 kirīṭadhāraṇa. *n.*
Corpse matakalebara. *n.*
Corrupted paduṭṭha; dūsita. *p.p.*
Cost aggha; vāya. *m.*
Costly mahāraha. *adj.*

Couch pallaṅka. *m.*
Coughs ukkāsaṭi. *v.*
Could asakkhi. *v.*
Could have moved (he) saṅka-
 missā. *v.*
Council hall santhāgāra. *m.*
Countless asaṅkheyya. *adj.*
Country raṭṭha. *n.* janapada. *m.*
Courtezan gaṇikā. *f.*
Covered paṭicchanna; channa;
 chādita. *p.p.*
Covered with sañchanna. *p.p.*
Covers chādeti. *v.*
Covetous abhijjhālu; luddha.
adj.
Craft sāṭheyya. *n.*
Created nimmita. *p.p.*
Creates nimmināti. *v.*
Crimson lohitavaṇṇa. *adj.*
Crime aparādhā. *m.*
Crooked-handed kuṇḍī. *m.*
Crossable taraṇiya. *pt.p.*
Cross-bar aggala. *n.*
Crossing (a stream) taramāna.
pr.p.
Cross-legged state pallaṅka. *m.*
Crowd samūha. *m.*
Crown makuṭa; kirīṭa. *n.*
Crushes maddati. *v.*
Crying aloud kandanta. *pr.p.*
Crystal phaḷika. *m. & adj.*
Cuckoo kokila. *m.*
Current sota. *m.*
Curry sūpa. *m.* vyañjana. *n.*

Curtain sāṇi. *f.*
Cuts off ucchindati. *v.*
Cutter chettu. *m.*
Dance nacca. *n.*
Dancing girl nāṭikā; nāṭa-
 kitthī. *f.*
Dances naccati. *v.*
Danger antarāya; upaddava.
m.
Daily patidinaṇ. *ad.* deva-
 sika. *adj.*
Darkness tama. *m.n.* andha-
 kāra. *m.*
Dark spot kāḷaka. *n.*
Dashed ghaṭṭita; paḥaṭa. *p.p.*
Dashing ghaṭṭenta; pothenta.
pr.p.
Dealer in oil telika. *m.*
Dear piya; pemaṇiya. *adj.*
Debt iṇa. *n.*
Decay jarā. *f.* jiraṇa. *n.*
Decayed jinṇa. *p.p.*
Decked bhūṣita. *p.p.*
Declares pakāseti. *v.*
Decreases parihāyati. *v.*
Deer-park migadāya. *m.*
Delicate sukhumāla. *adj.*
Delicious paṇīta. *adj.*
Delight pīti; tuṭṭhi; abhirati. *f.*
Delighted haṭṭha; tuṭṭha; rata;
p.p.
Delightful ramaṇiya; ramma.
adj.
Delightfully ramaṇiyākārena.
ad.

- Deliverance* mokkha. *m.*
Dense forest vanantara; vipina. *n.*
Departed nikkami. *v.*
Departed niggata. *p.p.*
Departs apagacchati; vigacchati. *v.*
Dependent nissitaka. *adj.*
Depending on nissāya; upanisāya. *abs.*
Deposit āsaya; ākara. *m.*
Deposited nidahita. *p.p.*
Desert kantāra. *m.*
Despair kheda. *m.*
Despised garahita. *p.p.*
Despises nindati; avamāneti; avajānati; garahati. *v.*
Destination patthitaṭṭhāna. *n.*
Destined for hell nerayika. *adj.*
Destitute anātha. *adj.*
Destroyed vināsita. *p.p.*
Destroys vināseti; ucchindati. *v.*
Determination adhiṭṭhāna. *n.*
Determines adhiṭṭhāti. *v.*
Develops bhāveti. *v.*
Deviates apakkamati. *v.*
Devotee, male upāsaka. *m.*
female upāsikā. *f.*
Devotion bhatti. *f.*
Did akā; akāsi; akari; kari. *v.*
Dies marati; cavati. *v.*
Difficult dukkara. *adj.*
Difficult to see duddasa. *adj.*
Diffuses pharati. *v.*
Diminishes apacināti. *v.*
Dimly mandālokena. *ad.*
Dirt mala. *n.*
Dirty upakkiliṭṭha. *p.p.*
Disappeared antarahita. *p.p.*
Disappears antaradhāyati; vinassati. *v.*
Disappointed khinna. *p.p.*
Disciple sāvaka. *m.*
Discipline vinaya. *m.*
Disciplinary code vinaya. *m.*
Discourse desanā. *f.*
Disgrace parābhava. *m.*
Disgusting paṭikkūla. *adj.*
Dispatches vissajjeti; peseti. *v.*
Dissension bheda; vivāda. *m.*
Dissent, internal mithubheda. *m.*
Distinguished abhiññāta; viṣiṭṭha. *p.p.*
Distributes vissajjeti; bhājeti. *v.*
District padesa. *m.*
Diversified vicitta; viṣiṭṭha; vividha. *adj.*
Divided vibhatta; bhājita. *p.p.*
Divides vibhajati; bhājeti. *v.*
Divine dibba. *adj.*
Division vibhāga. *m.* aṅga. *n.*
Doer kāraka. *m.*
Doing kurumāna; karonta. *pr.p.* karaṇa. *ger.*
Donor dāyaka; dātu. *m.*
Don't mā. *in.*
Doubt kaṅkhā; vicikicchā. *f.*

- Drags near* ākadḍhati. *v.*
Drawing near upasaṅkamitvā.
abs.
Drawn out abbūḷha. *p.p.*
Dream supina. *n.*
Drink peyya; pānaka. *n.*
Drinker of liquor majjapa. *m.*
Drinking hall āpānamandaḷa.
n.
Drinks pivati. *v.*
Driving pājenta. *pr.p.*
Drunk pīta. *p.p.*
Drys up sussati. *v.*
Due course anupubba. *n.*
Dug out nikhāta. *p.p.*
Dung mala. *n.* asuci. *m.*
During vattante. *loc.*
Dust raja. *m.n.*
Dwarf lakunṭaka. *adj.*
Dweller vāsī *m.*
Dwelling place upassaya. *m.*
Dwells ajjhāvasati; viharati. *v.*
Dwindles parihāyati. *v.*
Dye rajana. *n.*
Dyed rañjita. *adj.*
Early kālass 'eva; pāto va. *in.*
Earthen mattikāmaya. *adj.*
Easily done sukara. *adj.*
Eastern puratthima. *adj.*
Easy to see sudassa. *adj.*
Eaten bhutta; khādita. *p.p.*
Eats asnāti; bhuñjati. *v.*
Ecclesiastic pabbajita. *m.*
Edge mukhavaṭṭi. *f.*
Effort parakkama. *m.*
Elapsed atikkanta. *p.p.*
Elder, the therā. *m.*
Elephant kuñjara. *m.*
Eliminated pahīna; *p.p.*
Else no ce. *in.*
Embarked ārūḷha. *p.p.*
Embarking (nāvā-) abhirūhana.
ger.
Emperor adhirāja. *m.*
Employed niyutta. *p.p.*
Encounters samāgacchati. *v.*
Enjoying abhiramanta. *pr.p.*
Encircling parikkhepa. *m.*
Enclosure koṭṭhaka. *m.*
End anta. *m.*
Endeavours ussahati. *v.*
Endowed with patimaṇḍita;
yutta. p.p.
Endurance adhivāsanā *f.*
Endures sahati. *v.*
Engaged niyutta. *p.p.*
Enjoying anubhavanta. *pr.p.*
Enjoyment assāda. *m.*
Enjoys abhiramati. *v.*
Enlightened buddha; sambud-
dha. p.p.
Enlightenment buddhatta. *n.*
Enmity vera. *n.*
Enough alaṇ. *in.*
Enquiring upaparikkhanta.
pr.p.
Enraged rutṭha; rosita. *p.p.*
Entered pavitṭha. *p.p.*
Entire sakala; niravasesa. *adj.*

Envoy rājadūta. *m.*

Equal sadisa ; sama ; samāna. *adj.*

Erects kāreti ; māpeti. *v.*

Erudition paṇḍicca. *n.*

Establishes patiṭṭhāpeti. *v.*

Establishing patiṭṭhāpayamāna. *pr.p.*

Et cetera ādi. *in.*

Even api. *in.*

Even sama. *adj.*

Excellent atisundara ; paṇīta ; viṣiṭṭha. *adj.*

Exceeding accanta. *adj.*

Except vinā. *in.* ṭhāpetvā. *abs.*

Excess of rain ativuṭṭhi. *f.*

Exhausted parikkhīṇa ; khīṇa. *p.p.*

Exhaustion khaya. *m.*

Existence vutti ; pavatti. *f.*

Existing saṃvijjamāna. *pr.p.*

Exists vijjati ; vattati. *v.*

Expands tanoti. *v.*

Expects āgāmeti. *v.*

Expedient upakkama. *m.*

Expertness pāṭava. *m.* paṭutā. *f.*

Expresses pakāseti. *v.*

Exquisite ativisiṭṭha. *p.p.*

Extensive patthaṭa. *p.p.*

Eye of wisdom dhammacakkhu. *n.*

Face to face sakkhi, *in.* paccakkhaṇ. *ad.*

Facing abhimuka. *adj.*

Factor of knowledge bojjhaṅga. *m.*

Fails viḥāyati. *v.* (use with ablative).

Faith saddhā. *f.*

Faithful saddha. *adj.*

Far spent abhikkanta ; atikkanta. *p.p.*

Fathom vyāma. *m.*

Fatigued kilanta. *p.p.*

Fallen patita. *p.p.*

Falls down patati. *v.*

Falls into (sleep, etc.) okkamati. *v.*

Falsehood micchā ; musā. *in.*

Fame yasa. *m.n.* kitti. *f.*

Famous pākāṭa ; yasassī. *adj.*

Father tāta ; janaka ; pitu. *m.*

Fault otāra ; dosa. *m.* vajja. *n.*

Fear bhaya. *n.*

Feast sakkāra. *m.*

Fee for bringing up posāvanika. *n.*

Feeble dubbala. *adj.*

Feebleness dubbalya. *n.*

Feeding bhojana ; parivesanā. *ger.*

Feetlessness apadatā. *f.*

Feet upward uddhapāda. *adj.*

Festival chaṇa ; ussava. *m.*

Fetter (mental) saññojana. *n.*

Few thoka ; appaka ; katipaya. *adj.*

Fig (tree) assattha. *m.*

Fights yujjhati. *v.*

- Fills* pūreti. *v.*
Final osāna ; antima. *adj.*
Finally ante ; osāne. *loc.*
Finally passes away parinib-
 bāti. *v.*
Finds pleasure in abhinandati.
v. (with accusative).
Fire pāvaka. *m.*
Fire-fly khajjopanaka. *m.*
Firm dāha. *adj.*
Fish maccha. *m.*
Fisherman bālisika. *m.*
Fit anucchavika. *adj.*
Flag paṭākā. *f.*
Flees palāyati. *v.*
Flesh maṃsa. *n.*
Flock of birds dijagaṇa. *m.*
Foam pheṇa. *n.*
Followed by anugata ; parivuta.
p.p.
Follows anveti ; anukkamati. *v.*
Food bhojana ; anna. *n.* go-
 cara ; āhāra. *m.*
Foolish muḥha ; bāla. *adj.*
For atthāya. *dat. sing.*
Force bala. *n.* balakkāra. *m.*
Forcibly pasayha. *abs.*
Foremost padhāna. *adj.*
Forgiven khanta. *p.p.*
Former purima. *adj.*
Foremost sabba aṭṭhama ; agga.
adj.
Forenoon pubbaṇha. *m.*
Forester vanacara. *m.*
Forsaking cāga. *ger.*
Fortnight addhamāsa. *m.*
Fortune sampatti. *f.*
Foul pūti. *adj.*
Fourfold catubbidha. *adj.*
Fragrance sugandha. *m.*
Fragrant sugandha. *adj.*
Fraternity saṅgha. *m.*
Fraudulent saṭha. *adj.*
Free from dust viraja. *adj.*
Freed mutta. *p.p.*
Fresh nava. *adj.*
Friend mitta. *m.* samma (only
 in vocative).
Friendliness mettā. *f.*
Friendship sohaṃja. *n.*
Frightened bhīta. *p.p.*
Frog maṇḍuka. *m.*
From afar dūrato. *ad.*
Frothy pheṇila. *adj.*
Frugal mitabbaya. *adj.*
Full punṇa. *p.p.*
Full of ākiṇṇa. *p.p.*
Full moon day punṇamī. *f.*
Further uttariṇ. *ad.*
Future anāgata. *adj.* (time) *m.*
Gain lābha. *m.*
Garage vāhanāgāra. *m.n.*
Garden ārāma. *m.* uyyāna. *n.*
Garrulous vācāla. *adj.*
Gatekeeper dovārika. *m.*
Gate tower gopura. *n.*
Gathers upacināti. *v.*
Generation kulaparivaṭṭa. *n.*
Getting down otaranta. *pr.p.*

Gilded suvaṇṇālitṭa. p.p.
Giver dāyaka ; dātu. m.
Gives up paṭinissajati. v.
Glad attamana ; tuṭṭha ; haṭṭha ; sumana. adj.
Gladdens pasādeti. v.
Glory teja ; yasa. m.n.
Glowing jotanta. pr.p. jalita. p.p.
Goad pājana. n.
God sura ; deva. m.
Goes yāti. v.
Goes back paṭikkamati. v.
Goes beyond atikkamati. v.
Goes out niyyāti. v.
Going gamana. ger.
Gold kaṇaka ; suvaṇṇa. n.
Golden suvaṇṇamaya. adj.
Goldsmith suvaṇṇakāra. m.
Gone pakkanta ; yāta. p.p.
Gone astray mūḷha. p.p.
Gone away apakkanta. p.p.
Gone over atikkanta. p.p.
Got (he) alatta. v.
Got up ārūḷha ; utṭhita. p.p.
Grammarians veyyākaraṇika. m.
Gratification cetopasāda. m.
Great vipula ; mahanta. adj.
Greatness setṭhatā f.
Greatest mahattama. adj.
Great mass khandha. m. rāsi. f.
Greatly beneficial mahānisassa. adj.
Groom assagopaka ; assabhaṇḍaka. m.

Gross thūla. adj.
Grove saṇḍa. m.
Growing vadḍhanta. pr.p.
Grown up vuddha. p.p.
Grows rūhati ; vadḍhati. v.
Guards gopeti ; rakkhati. v.
Gum silesikā. f.
Hand bhuja ; hattha. m.
Hands over paṭicchāpeti. v.
Handful muṭṭhimatta. adj.
Handsome abhirūpa. adj.
Happiness sukha. n.
Happy state sugati. f.
Hard food khajja. n.
Harvest dhañṇaphala. n.
Has been babhūva. v.
Has grieved susoca. v.
Has left jahāra. v.
Hasty sāhasika. adj.
Having abandoned pahāya. abs.
Having approached upecca. abs.
Having assembled samāgama ; saṅgama. abs.
Having been hutvā. abs.
Having begun ārabha. abs.
Having been born uppajja. abs.
Having brought āniya ; āhariya. abs.
Having called pakkosivā. abs.
Having carried netvā. abs.
Having considered anuvicca ; viceyya. abs.
Having consulted mantetvā. abs.
Having covered chādetvā. abs.
Having divided vibhajja. abs.

<i>Having ejected</i> nīharitvā. abs.	<i>Hearing</i> savaṇa. ger.
<i>Having entered</i> pavissa ; pavisiya. abs.	<i>Heat</i> teja. m.n. uṇha. n.
<i>Having forgotten</i> sammuyha. abs.	<i>Heat of the sun</i> ātapa. m.
<i>Having got</i> upalabbha. abs.	<i>Heated</i> tatta ; tāpita. p.p.
<i>Having in front</i> purakkhatvā. abs.	<i>Heavenly</i> dibba. adj.
<i>Having knocked down</i> nihacca. abs.	<i>Heavenly messenger</i> devadūta. m.
<i>Having known</i> ñatvā ; viditvā ; aññāya ; jānitvā. abs.	<i>Heaviness</i> gārava. m.
<i>Having removed</i> vineyya. abs.	<i>Hell</i> niraya. m.
<i>Having risen up</i> utthāya. abs.	<i>Hellish</i> āpāyika. adj.
<i>Having sat</i> nisajja. abs.	<i>Help</i> upakāra ; anuggaha. m.
<i>Having sent</i> pesetvā. abs.	<i>Helpless</i> anātha. adj.
<i>Having separated</i> vivicca. abs.	<i>Helps</i> upatthambheti ; anuggaṇhāti. v.
<i>Having struck</i> āhacca. abs.	<i>Here</i> iha ; atra. in.
<i>Having taken</i> ādāya. abs.	<i>Heretic</i> micchādīṭṭhika ; titthiya. m.
<i>Having thatched</i> chādetvā. abs.	<i>Heretical</i> titthiya. adj.
<i>Having trapped</i> rundhitvā. abs.	<i>Hermit</i> tāpasa ; tapassī. m.
<i>Having trodden</i> akkamma. abs.	<i>Hermitage</i> assama. m.
<i>Having understood</i> avecca ; aññāya. abs.	<i>Hero</i> vīra ; sūra. m.
<i>Having vexed</i> upahacca. abs.	<i>Heroism</i> sūratā ; vīratā. f.
<i>Having wasted</i> khepetvā. abs.	<i>Hexagonal</i> chaḷaṇṣa. adj.
<i>Hawks</i> (vāṇijjāya) āhiṇḍati. v.	<i>Higher</i> uttaritara ; uccatara. adj.
<i>Head</i> sira. m.n. sīsa ; uttamaṅga. n.	<i>Highest</i> uttama ; agga ; seṭṭha. adj.
<i>Head downward</i> avaṇsira. adj.	<i>Highroad</i> addhāna. n.
<i>Health</i> ārogya. n.	<i>Highway</i> mahāmagga. m.
<i>Healthy</i> niroga ; aroga. adj.	<i>Highwayman</i> panthaghātaka. m.
<i>Heaping up</i> nicaya. m.	<i>Hindermost</i> sabbapacchima. adj.
<i>Heard</i> assosi ; suṇi. v.	<i>Hindrance</i> nīvaraṇa. n. bādhā. f.
<i>Heard</i> suta. p.p.	

- Hitting ghaṭṭenta. pr.p.*
Hold gahaṇa ger.
Homage gāraṇa. m.
Homelessness anagāriya. n.
Honest uju ; akuṭṭila. adj.
Honoured mānita ; mahita ; garukata. p.p.
Horn siṅga. n.
Horse-trappings assabhaṇḍaka. n.
Hospitality sakkāra. m.
Hostile king paṭirāja. m.
House upassaya. m. agāra ; geḥa ; nivesana. n.
Household life gharāvāsa. m.
Hunter luddaka. m.
How much kittaka. adj.
Hub nābhi. f.
Huge mahanta ; visāla. adj.
Humanity manussatta. n.
Hurls khipati. v.
Hymn gīta. n.
Idea mati. f. mata. n.
Idiot eḷamūga. m.
Ignoble anariya. adj.
Ignorant appassuta. adj.
Imitation anukaraṇa. ger.
Immense atimahanta ; vipula. adj.
Immeasurable appameyya. pt.p.
Immediately following ānantaṭṭhika. adj.
Impermanent anicca. adj.
Impostor paṭirūpaka. m.
Impure asuci. adj.
In all probability ekaṇṣena. ad.
In another way aññathā. ad.
Inappropriate ananucchavika. adj.
In both ways ubhayathā. ad.
Increase vuddhi. f. udaya. m.
Injury apakāra. m.
Increasing vaḍḍhenta. pr.p.
Increases vaḍḍhati ; abhivaḍḍhati. v.
Indeed khalu. in.
India jambudīpa. m.
In every way sabbaso ; sabbathā. ad.
Infant thanapa. m.
Inferior nīca ; adhamā. adj.
Informs nivedeti ; paṭivedeti ; ācikkhati. v.
Inheritance dāyāda. m.
In many ways bahuso ; bahu-dhā. ad.
Inner part abbhāntara. n.
Inner village antogāma. m.
Innumerable asaṅkheyya. pt.p.
In olden days purā. in.
Insight paṭivedha. m.
Inspecting upaparikkhanta. pr.p.
Intermediate quarter 2nudiṣā. f.
Interview sākaṇḍhā. f.
Intoxicated matta. p.p.
Invites nimanteti. v.
Iron aya. m.n.
Iron safe ayopelā. f.
Irritated anattamaṇa. adj.

Is able pahoti. v.
Is accompanied parivāriyati. v.
Is attacked pahariyati. v.
Is avoided vajjiyati; cajiyati. v.
Is becoming bhūyati. v.
Is born nibbattati. v.
Is bound bajjhati. v.
Is bought kiṇiyati. v.
Is broken bhijjati. v.
Is buried nikhanīyati. v.
Is burnt dayhati. v.
Is carried nīyati. v.
Is collected cīyati. v.
Is cut chijjati. v.
Is deposited nidhiyati. v.
Is done kariyati. v.
Is eaten khajjati. v.
Is entered pavisiyati. v.
Is esteemed agghiyati. v.
Is fed bhojīyati. v.
Is floated vuyhati. v.
Is got labbhati. v.
Is heard sūyati; suyyati. v.
Is hung olambīyati. v.
Is killed haññati. v.
Is led niyyati. v.
Is opened avāpurīyati. v.
Is perfumed vāsīyati. v.
Is plundered acchindiyati. v.
Is read paṭhiyati. v.
Is remembered sarīyati. v.
Is said vuccati; pavuccati. d.
Is served up upaṭṭhiyati. v.

Is slain māriyati. v.
Is tormented hiṇsiyati. v.
Is wounded vaṇiyati. v.
Jasmine sumanā. f.
Jewel ratana. n.
Jewel throne maṇipallāṅka. m.
Journey cārikā. f. gaṇaṇa. n.
Journeying saṇcaranta. pr.p.
Joy pīti. f. pāmojja; somanassa. n. hāsa. m.
Joyful haṭṭha; tuṭṭha. p.p. sumana. adj.
Judge vinicchayāmacca. m.
Jumps up abbhuggacchati. v.
Junction siṅghāṭaka n. magga-samāgama. m.
Just as yathā—tathā; seyya-thā pi. in.
Just as if seyyathā pi nāma. in.
Just so evam eva; tathā. in.
Justice yutti. f.
Keeping company with upasevanā. f.
Keeps ṭapeti; nikkhipati. v.
Keeps company with payirupāsati. v.
Keeps in mind manasikaroti. v.
Keeps silence tuṇhī bhavati.
Kept nikkhita; ṭhapita. p.p.
Killed mārita; hata. p.p.
Killer māretu. m.
Kills hanati; hanti; māreti. v.
Kind jāti; vikati. f.
Kind kāruṇika; dayālu. adj.
Kindness dāyā; karuṇā. f.

- King* rāja. *m.*
Kingdom rajja; vijita. *n.*
Kingship rajja. *n.*
Knee-deep jaṇṇumatta. *adj.*
Knocked against patihata. *p.p.*
Knocks on or at ākoṭeti. *v.*
Knower ñātu. *m.*
Knowing jānanta; vijānanta. *pr.p.*
Knowledge ñāṇa. *n.* paññā. *f.*
Knows jānāti; vijānāti. *v.*
Knows clearly pajānāti. *v.*
Knows perfectly parijānāti. *v.*
Labourer vetanika; kamma-kāra. *m.*
Lad māṇavaka. *m.*
Ladder nissenī. *f.*
Ladle uḷuṅka. *m.*
Laid down paññatta; nipanna. *p.p.*
Lake sara. *m.n.*
Lamenting vilapamāna. *pr.p.*
Last pacchima. *adj.*
Laughter hāsa. *m.* hasana. *n.*
Land thala. *n.*
Lass māṇavī. *f.*
Last pacchima; antima. *adj.*
Lasts pavattati. *v.*
Latch aggala. *n.*
Law-book nītigantha. *m.*
Layman gihī; upāsaka. *m.*
Laywoman upāsikā. *f.*
Leader nāyaka; pāmokkha. *m.*
Leaf-hut paṇṇasālā. *f.*
League yojana. *n.* (about 7 miles)
Learned bahussuta. *adj.*
Learnedness bāhusacca. *n.*
Leaves cajati. *v.*
Leaves the household life pab-bajati; abhinikkhamati. *v.*
Leaving jahitvā. *abs.*
Left vāma. *adj.*
Letter sāsana; lekhaṇa. *n.*
Liberal donor dānapati. *m.*
Library potthakālaya. *m.*
Lid pidhāna; apidhāna. *n.*
Lie musā. *in.* asacca. *n.*
Life jīva. *m.* jīvita. *n.*
Life of a recluse sāmañña. *n.*
Light lahu; sallahuka. *adj.*
Lightness lahutā. *f.*
Likewise tath 'eva. *in.*
Limb aṅga. *n.*
Limit odhi. *m.* simā. *f.*
Line panti. *f.*
Listening suṇanta. *pr.p.* sa-vāpa. *ger.*
Literature ganthāvali. *f.*
Little thoka; appaka. *adj.*
Liquor, fermented meraya. *n.*
Liquor, distilled surā. *f.*
Living carita; jīvana. *ger.*
Living jīvanta. *pr.p.*
Living being pāṇaka; satta; pāṇi. *m.*
Livelihood jīvikā. *f.*
Lives in adhivasati. *v.*
Lives together saṇvasati. *v.*

- Located* patitthāpita. *p.p.*
Lodging nivesana. *n.*
Logician takkika. *m.*
Long time addhā. *m.* dīgha-
 rattan; ciraṇ. *ad.*
Longing of a pregnant woman
 dohaḷa. *m.*
Lord nātha; ayya. *m.*
Lordship ādhipacca. *n.*
Lost naṭṭha. *p.p.*
Lotus paṅkaja; sārasa. *n.*
Love pema *n.* sineha; pasāda.
m.
Lovely pāsādika. *adj.*
Lover vāritaka (*lit.* betrothed);
 piyāyaka. *m.*
Low-caste man vasala. *m.*
Lowest heṭṭhima. *adj.*
Lust taṇhā. *f.*
Lustre obhāsa. *m.*
Lutanist veṇika. *m.*
Lying down nipanna. *p.p.*
Made of silver rajatamaya. *adj.*
Made ready paṭiyatta. *p.p.*
Magnificently viṣitthākārena.
ad.
Maid paricārikā. *f.*
Makes less apacināti. *v.*
Makes ready paṭiyādeti. *v.*
Making a noise ravamāna. *pr.p.*
Mammal khīrapāyī. *m.*
Mango-fruit amba. *n.*
Manifest pātubhūta; pākāṭa.
p.p.
Manifested pāturahosi. *v.*
Manifests pakāseti; pātubha-
 vati. *v.*
Mansion bhavana. *n.* vimāna.
m.n.
Mantle kaṇcuka. *m.*
Many aneka. *adj.*
Many times bahukkhattuṇ. *ad.*
Marches against abbhuyyāti. *v.*
Marine sāmuddika. *adj.*
Marks out paricchindati. *v.*
Marries āvāheti or vivāheti *v.*
Mass of rock pabbatakūṭa. *m.n.*
Master (teacher) satthu. *m.*
Mat kilaṇja. *m.*
Matrimonial āvāha-vivāhika.
adj.
May, month of, Vesākha. *m.*
May be siyā; bhavēyya. *v.*
Mean dīna. *adj.* (*p.p.*).
Meaning attha. *m.*
Means upakkama; upāya. *m.*
Measurable meyya. *pt.p.*
Measured mita. *p.p.*
Measureless appameyya. *pt.p.*
Measures mināti. *v.*
Medicine bhesajja. *n.*
Meditation jhāna. *n.*
Meets together sannipatati. *v.*
Menacing santajjenta. *pr.p.*
Mental mānasika; manomaya.
adj.
Meritorious deed puñña; kusa-
 lakamma. *n.*
Merry tuṭṭha. *p.p.*
Message sāsaṇa. *n.*

- Messenger* dūta; sāsaṇḥāraka. *m.*
Method pariyāya; ākāra. *m.*
Metrics chanda. *m.n.*
Metropolis rājadhāni. *f.*
Middle, the majjha. *m.*
Middling majjhima. *adj.*
Milk paya. *m.n.* duddha. *n.*
Milked duddha. *p.p.*
Mind mānasa; citta. *n.*
Minute muhutta. *n.*
Miracle pāṭihāriya. *n.*
Mischief apakāra. *m.*
Misdeed dosa. *m.* vajja. *n.*
Miserable dīna; dukkhita. *p.p.*
Miserly luddha. *p.p.*
Misfortune vipatti. *f.*
Mistress sāmīnī. *f.*
Mixed saṅkiṇṇa; missita. *p.p.*
Mixed with ghee ghātika. *adj.*
Modern ajjatana. *adj.*
Moment khaṇa. *m.*
Monk pabbajita; samaṇa; ta-
 podhana. *m.*
Moon nisākara; canda. *m.*
Monkey makkaṭa. *m.*
More bhīyo. *in.*
Most accanta. *adj.*
Mounting abhirūhana. *ger.*
Movable cālaniya. *pt.p.*
Moves calati; saṅcarati; saṅ-
 kamati. *v.*
Moving about saṅsaraṇa. *ger.*
 saṅsaranta. *pr.p.*
Moves aside apeti. *v.*
Moves off apagacchati. *v.*
Moved lūna. *p.p.*
Much ailing bavhābādha. *adj.*
Much heated kaṭhita. *p.p.*
Much valuable mahārāha. *adj.*
Multi-coloured nānāvanna. *adj.*
Music vādita. *n.*
Musical instrument turiya; turi-
 yabhaṇḍa. *n.*
My dear bho. *in.*
Naked nagga. *adj.*
Naked ascetic nigantha. *m.*
Naught na kiñci. *in.*
Nave nābhi. *f.*
Near avidura; āsanna; samīpa.
adj.
Necessity attha. *m.*
Need payojana. *n.*
Neglects pamajjati. *v.*
Neighbourhood sāmanta; āsan-
 natṭhāna. *n.*
Never na kudācanaṇ. *ad.*
New nava; abhinava. *adj.*
News vuttanta. *m.* pavatti. *f.*
Noble seṭṭha; uttama; vara.
adj.
Noble person ariya. *m.*
Noble truth ariyasacca. *n.*
Novel navakathā. *f.*
Nobler uttaritara; seṭṭhatara
adj.
Nobody na koci. *in.*
Noise rava. *m.*
Norm dhamma. *m.*

- Not destroyed* anūhata. *p.p.*
Not seldom abhiñhaṇ. *ad.*
Nourished posita; puṭṭha. *p.p.*
Nourishing ojavanta. *adj.*
Novice monk sāmaṇera. *m.*
Nun bhikkhunī. *f.*
Nursing upaṭṭhāna. *ger.* upaṭṭhahanta. *pr.p.*
Object gocara. *m.*
Observance pālaṇa; rakkhana. *ger.*
Obstructed ruddha; bādhita. *p.p.*
Obtained laddha. *p.p.*
Occasion avatthā. *f.*
Odour gandha. *m.*
Of other faiths aññatitthiya. *adj.*
Oil tela. *n.*
Ola tālapaṇṇa. *n.*
Old jina. *p.p.*
Old age jarā. *f.*
Olden purātana; sanantana. *adj.*
Omniscience sabbaññutā. *f.*
On account of nissāya; paṭicca. *in. (abs.).*
On that account tato nidānaṇ. *ad.*
Once ekakkhattuṇ; ekadā. *ad.*
Once a fortnight anvaddhamāsaṇ. *ad.*
One by one ekeka. *adj.*
One and a half diyaddha. *m.*
One-eyed ekakkhika; kāna. *adj.*
Only eva. *in.*
Oozes paggharati. *v.*
Open air abbhokāsa; ajjho-kāsa. *m.*
Opposite abhimukha; viruddha. *adj.*
Oppressed by abhipīlita. *p.p.*
Orange-coloured kāsāva. *adj.*
Order kama; anukkama; m. paṭipāṭi. *f.*
Ordination, higher upasampadā. *f.*
Originally sabbapaṭhamāṇ. *ad.*
Ornament ābharana; pilandhana. *n.*
Orphan amātāpitika. *adj.*
Other world paraloka. *m.*
Ought to be bhavitabba. *pt.p.*
Overhead upari. *in.* matthake. *loc.*
Own saka. *adj.*
Own mind sacitta. *n.*
Owner sāmika. *m.*
Pagoda cetiya. *n.*
Pain vedanā. *f.*
Pair yuga; yugala; dvaya; dvika. *n.*
Palace rājabhavana. *n.*
Palmyra leaf tālapaṇṇa. *n.*
Park ārāma. *m.*
Partakes (of food) paribhuñjati. *v.*
Passes away cavati. *v.*
Passionless viraja. *adj.*

- Paternal* pettika ; pitusantaka.
adj.
- Pavilion* maṇḍapa. *m.*
- Paying honour* sakkaronta ;
garukaronta. *pr.p.*
- Paying respect* mānenta ; pū-
jenta. *pr.p.*
- Peak* kūṭa. *n.*
- Peaceful* nibbuta ; santa. *p.p.*
- Peasant* gāmika ; jānapadika.
m.
- Pedestrian* padika. *m.*
- People* jana. *m.* janatā. *f.*
- Perceiver* mantu. *m.*
- Perfect knowledge* abhisam-
bodhi. *f.*
- Perfection* sambodhi. *f.* (*lit.*
perfect enlightenment).
- Performs* sampādeti ; payoja-
yati ; karoti. *v.*
- Perhaps* karahaci. *in.*
- Perishes* vinassati. *v.*
- Perishing* vinassanta. *pr.p.*
- Person* puggala. *m.*
- Piece* khaṇḍa. *n.*
- Pike* (for guiding elephant)
tutta. *n.*
- Pilgrim* pariyaṭaka. *m.*
- Pitcher* kuṇḍikā. *f.*
- Placed* ṭhapita ; nikkhitta. *p.p.*
- Places* ṭhapeti ; nikkhipati. *v.*
- Planter* ropaka ; ropa. *m.*
- Platform* vedikā. *f.* around a
shrine cetiyaṅgaṇa. *n.*
- Plays* dibbati ; kilāti. *v.*
- Pleasance* uyyāna. *n.*
- Pleasure* pīti ; tuṭṭhi. *f.*
- Plot of ground* bhūmibhāga. *m.*
- Plough* naṅgala. *n.*
- Ploughed* kasita ; kaṭṭha. *p.*
- Ploughing* kasana. *ger.*
- Poison* visa. *n.*
- Polished* maṭṭha. *p.p.*
- Pondering* jhāyanta ; vitak-
kenta. *pr.p.*
- Ponders* jhāyati. *v.*
- Poor* adhana ; daḷidda. *adj.*
- Populace* janatā. *f.*
- Pork* sokara. *n.*
- Position* ṭhāna ; ṭhānantara. *n.*
- Possessed of supernatural power*
iddhimantu. *adj.*
- Possessing armies* seniya *adj.*
- Potter* kumbhakāra.
- Poverty* dāḷiddiya. *n.*
- Pouring* āsiṅcanta ; ākiranta.
pr.p.
- Pours* āsiṅcati. *v.*
- Powders* cunṇeti. *v.*
- Power* bala. *n.* ānubhāva. *m.*
- Practised, well* suciṇṇa. *p.p.*
- Practises* anuyuñjati ; paṭipaj-
jati. *v.*
- Praise* thuti. *f.*
- Praised* abhitthuta ; vaṇṇita.
p.p.
- Prasing* thomenta. *pr.p.*
- Praises* abhitthavati ; pasaṅ-
sati. *v.*
- Preacher* desaka ; kāthika. *m.*

- Preaching* desenta. *pr.p.*
Preceptor upajjhāya. *m.*
Precious anaggha; mahāraha. *adj.*
Precious thing ratana. *n.*
Predisposition anusaya. *m.*
Pregnant garugabbhā. *f.*
Prepared paṭiyatta; sajjita; paññatta. *p.p.* (the last is used in connection with beds and seats).
Presence abhimukha. *n.*
Present vijjamāna; sammuka. *adj.*
Present paññākāra. *m.*
Prince rājakumāra. *m.*
Proceeds abhikkamati. *v.*
Proclaimed ghuṭṭha. *p.p.*
Proclaims pakāseti. *v.*
Produced uppādita. *p.p.*
Produces nibbatteti; uppādeti; janeti. *v.*
Professor paṇḍitācariya. *m.*
Profit attha; ānisaṃsa. *m.*
Promises paṭijānāti. *v.*
Property santaka. *m.*
Prosper samijjhati. *v.*
Protected gopita; gutta. *p.p.*
Protection pālana; rakkhana. *ger.*
Protector pāletu; pālaka. *m.*
Protects gopeti; rakkhati. *v.*
Protecting rakkhanta. *pr.p.*
Provides sampādeti. *v.*
Province padesa; janapada. *m.*
Provision upakaraṇa; for journey pātheyya. *n.*
Provoked ruṭṭha. *p.p.*
Proximity samīpa. *n.*
Public, the mahājana. *m.*
Pulpit dhammāsana. *n.*
Purification pariyodapanā. *f.*
Purity visuddhi. *f.*
Purse pasibbaka. *m.*
Pursuit upasevanā. *f.*
Putrid pūti. *adj.*
Puts in pakkhipati. *v.*
Puts in order paṭisāmeti. *v.*
Queen maheśī; rājadevī. *f.*
Question paṇha. 3.
Questioned pucchita; puttha. *p.p.*
Rainy season vassāna. *m.*
Raised uppādita; uṭṭhāpita. *p.p.*
Raises uppādeti; nibbatteti. *v.*
Raises up ukkhipati; ussāpeti. *v.*
Rampart pākāra. *m.*
Range rāji; panti. *f.*
Rare dullabha. *adj.*
Reaches upagacchati; upasaṅkamati. *v.*
Realm rajja. *n.*
Rebirth punabbhava. *m.*
Rebuked akkuṭṭha. *p.p.*
Received labhi. *v.* laddha. *p.p.*
Receives paṭigāhāti; labhati. *v.*

Recites sajjhāyati. *v.*

Receiving labhanta. *pr.p.*

Recluse samaṇa; pabbajita. *m.*

Recognition vijānana; saññāna.
n.

Recurring series anuppabandha.
m.

Refuge saraṇa. *n.*

Refuse kacavara. *m.* mala. *n.*

Refusal paṭikkhepa. *m.*

Refuses paṭikkhipati. *v.*

Regains paṭilabhati. *v.* (*memory*) paccupaṭṭhāpeti. *v.*

Regular order anukkama. *m.*
ānupubbī. *f.*

Rehearsal saṅgīti. *f.*

Reign rajjakāla. *m.*

Reigning rajjaṇ kāranta. *pr.p.*

Rejoices abhinandati. *v.*

Rejoicing abhinandana; nanda.
ger.

Relation ñāti. *m.*

Released mutta; vipṇamutta.
p.p.

Relic dhātu. *f.*

Religion samaya. *m.* sāsana. *n.*

Remaining avasesa. *adj.* avasiṭṭha. *p.p.*

Remembering anussaranta.
pr.p.

Remembers anussarati. *v.*

Remote paccantima. *adj.*

Removed apanīta. *p.p.*

Removed of apagata; vigata.
p.p.

Removed from onīta. *p.p.*

Removes vajjēti; parivajjēti. *v.*

Removes (a hat, etc.) omuñcati.
v.

Repairs paṭisaṅkharoti. *v.*

Repents anutappati. *v.*

Replied paccassosi. *v.*

Replies paṭivacanāṇ deti. *v.*

Reply paṭivacana. *n.*

Report pavatti; vāttā. *f.*

Represented upanīta. *p.p.*

Requested yācita. *p.p.*

Residence vāsa. *m.* vāsaṭṭhāna.
n.

Resolves adhiṭṭhāti. *v.*

Resounded kūjita. *p.p.*

Respect gārava. *m.*

Resthouse āvasathāgāra. *m.*

Restrains saññamayati. *v.*

Result ānisaṅsa; vipāka. *m.*
phala. *n.*

Retains (memory) paccupaṭṭhāpeti. *v.*

Returns paṭinivattati; paccāgacchati. *v.*

Reverence apaciti. *f.* gārava. *m.*

Reviles paribhāsati; akkosati.
v.

Rice milk (khīra-) pāyāsa. *m.*

Rice-merchant taṇḍulika. *m.*

Right (side) dakkhiṇa. *adj.*

Righteous dhammaṭṭha; dhammika. *adj.*

Rinses pakkhāleti. *v.*

Rise udaya. *m.*

- Risen* uḍita; uppanna. *p.p.*
Roaring gajjanta. *pr.p.*
Robber cora. *m.*
Robe (of a monk) cīvara. *n.*
Robed nivāsāpita. *p.p.*
Robing (himself) nivāsetvā. *abs.*
Rolls pavaṭṭeti; parivatteti. *v.t.*
Rolling parivattenta. *pr.p.*
Roof-gable gopānasī. *f.*
Royal rājakīya. (in some com-
 pounds) maṅgala. *adj.*
Royal chamber sirigabbha. *m.*
Royal city rājadhāni. *f.*
Royal sage rājisi. *m.*
Ruin parābhava. *m.*
Rules of conduct sikkhā. *f.*
 samācāra. *m.*
Running about paridhāvamāna.
pr.p.
Runs against abhidhāvati. *v.*
Runs around paridhāvati. *v.*
Runs here and there ādhāvati. *v.*
Rust mala. *n.*
Sacrifice yañña. *m.*
Safeguards rakkhati. *v.*
Said āha. *v.* bhāsita; vutta.
p.p.
Sailor nāvika. *m.* woman nā-
 vikī. *f.*
Saint arahanta. *m.*
Sal-grove sālavana. *n.*
Salted loṇika. *adj.*
Salutes abhivādeti. *v.*
Same thing tad 'eva.
- Sandal* upāhana. *m.*
Sandal-wood candana. *n.*
Sanskrit (language) Sakkata-
 bhāsā. *f.*
Satisfaction titti. *f.*
Satisfies santappeti. *v.*
Saying bhāsita. *ger.* vaca. *m.n.*
Saying vadanta; kathenta.
pr.p.
Says bhāsati; vadati. *v.*
Scalp sisacchavi. *f.*
Scatters ākirati. *v.*
Scatters about vikirati. *v.*
Scented vāsita. *p.p.*
Scented water gandhodaka. *n.*
Sceptre (-javelin) cakkāyudha.
n.
Screams ravati. *v.*
School satthasālā. *f.*
Searches pariyesati; gavesati.
v.
Seated āsīna; nisinna. *p.p.*
Secluded vupakaṭṭha; paṭisal-
 lina. *p.p.*
Secret raha. *m.n.*
Sect nikāya; gaṇa. *m.*
Seeing dassana. *ger.* passanta.
pr.p.
Seeking pariyesamāna. *pr.p.*
Seen diṭṭha. *p.p.*
Selects uccināti. *v.*
Sends paṇḍati. *v.*
Sends for pakkosāpeti. *v.*
Sends away uyyojeti. *v.*
Sense indriya. *n.*

- Sentence vākya. n.*
Sensible satimantu adj.
Sensual pleasure kāma. m.
Separating viyojenta. pr.p.
Sermon sutta. n.
Serpent bhujaga; uraga. m.
Serves paricarati. v.
Serves while eating parivisati. v.
Servitor upaṭṭhāka. m.
Set forth nikkhami. v.
Setting down attha; atthagama. m.
Severe kaṭuka; tikhīṇa. adj.
Shakes dhunāti; kampeti; cāleti. v.
Shape saṇṭhāna. n.
Shares bhājeti; vibhajati. v.
Shares with saṇvibhajati. v.
Sheep meṇḍa. m.
Shcer accanta; tikhīṇa. adj.
Shines jalati; bhāsati; dīpati; jotati. v.
Shines very much atirocati. v.
Shining jalanta; tapanta; jotanta; tepamāna. pr.p.
Should be adopted vattetabba. pt.p.
Should be brought āharitabba. pt.p.
Should be carried hāriya; hari-tabba. pt.p.
Should be given dātabba; deyya. pt.p.
Should be informed ārocetabba. pt.p.
Should be kept ṭhapetabba. pt.p.
Should be killed māretabba. pt.p.
Should be obeyed anuvattitabba. pt.p.
Should be respected garukā-tabba. pt.p.
Should be sent pesetabba. pt.p.
Should be slain māretabba. pt.p.
Should be taken gayha. pt.p.
Should be thought cinteyya. pt.p.
Shouts ugghoseti. v.
Showing dassenta. pr.p.
Shows dasseti. v.
Shut pihita. p.p.
Sick gilāna; rogī. adj.
Sickness ābādha; roga. m. gelaṇṇa. n.
Sight dassana. n.
Silk cotton tree simbalī. m.
Silver rajata. n.
Similar sadisa; samāna; tulya. adj.
Similarly tath 'eva. in.
Since paṭṭhāya (with ablative) in.
Since then tato paṭṭhāya. in.
Sinful pāpa; pāpī. adj.
Singing gāyanta. pr.p.
Singing gīta; gāyana. ger.
Single ekaka. adj.

- Sings* gāyati. *v.*
Sinhalese Sihaḷa. *adj.*
Sire deva! *m.*
Sister's son bhāgiṇeyya. *m.*
Sitting nisinnaka. *adj.* nisi-
danta. *pr.p.*
Skill nepuñña; kosalla. *n.*
Skilful nipuna; kusala; susik-
khita. *adj.*
Sky nabha. *m.n.* ākāsa. *m.*
Slandering abbhācikkhana. *n.*
Sleeping place senāsana; sayana-
tṭhāna. *n.*
Small bed mañcaka. *m.*
Small chair piṭhaka. *n.*
Smeared with makkhita. *p.p.*
Smells ghāyati. *v.*
Smoke dhūma. *m.*
Smokeless vidhūma. *adj.*
Smooth maṭṭha. *adj.*
Smooths samaja karoti.
Snare pāsa. *m.*
Snatching the life vayohara. *adj.*
Sneezing khipanta. *pr.p.*
Sofa pallaṅka. *m.*
Soft muduka. *adj.*
Soiled malina. *adj.*
Soldier yodha; bhaṭa. *m.*
Sometimes kudācanaṅ. *ad.*
Son tāta; putta. *m.*
Song gīta. *n.*
Sort vikati; jāti. *f.*
Sounds (a drum, etc.) vādeti. *v.*
Sows vapati. *v.*
Space okāsa. *m.*
Special umbrella atichatta. *n.*
Speed java; vega. *m.*
Spends vissajjeti; time vītinā-
meti. *v.*
Spinning kantanta. *pr.p.*
Splendour teja; oja. *m.n.*
Splits phāleti. *v.*
Spoon kaṭacchu. *m.*
Spoke ara. *n.*
Spoken vutta; kathita. *p.p.*
Spotted citta; kammāsa. *adj.*
Sphere (of sense) āyatana. *n.*
Spread atthata. *p.p.*
Spreads attharati; pattharati.
v.
Springs from pabhavati. *v.*
Sprinkling āsiñcanta. *pr.p.*
Sprinkles āsiñcati. *v.*
Sprout of a lotus bhisa. *n.*
Spy cara; cārapurisa. *m.*
Some ekacca. *adj.*
Something kiñci. *in.*
Sometimes kudācanaṅ. *in.*
Son atraja. *m.*
Soothsayer nimittapāṭhaka. *m.*
Squanders vināseti. *v.*
Stable assasālā. *f.*
Stainless vītamala. *adj.*
Stands up uṭṭhahati. *v.*
Star tāra; tārakā. *f.*
State couch sirisayana. *n.*
State (of a being) attabhāva. *m.*
State of being calmed samitatta.
n.

- Stays paṭivasati; tiṭṭhati. v.*
Steals avaharati. v.
Storeyed bhūmaka. adj. (found in compounds).
Straight uju. adj.
Stranger āgantuka. m.
Straw palāla. u.
Streamer dhaja. m.
Strength bala. n. thāma. m.
Stretches pasāreti. v.
Strews okirati. v.
Strife parakkama. m.
Strikes paharati. v.
Striking paharanta; pothenta. pr.p.
String hāra. m.
Strings āvunāti. v.
Strives parakkamati; ussahati; upakkamati. v.
Studded with khacita. p.p.
Stump khāṇu. m.
Subdued danta. p.p.
Subdues dameti. v.
Suburb upanagara. n.
Such tādisa; evarūpa. adj.
Suffers vindati; anubhavati. v.
Suffuses pharati. v.
Suitable patirūpa; anucchavika. adj.
Summum bonum of the Buddhists nibbāna. n.
Sun dinakara; pabhaṅkara. m.
Sunset suriyatthaṅgama. m.
Superior adhipati; adhipa. m.
Supernatural knowledge abhiññā. f.
Supernatural power iddhi. f. iddhibala. n.
Supplies with sampādeti. v.
Supporting saṅgaṇhanta. pr.p.
Supports saṅgaṇhāti; bharati. v.
Supreme knowledge sabbaññutaṇāna. n.
Sure dhuva. adj.
Surely ve; kāmaṇ. in.
Surface tala; piṭṭha. n.
Surpasses atikkamati. v.
Surrounded by parivuta; parikhitta. p.p.
Surrounds parivāreti. v.
Swan haṇsa. m.
Swarm saṇḍa. m.
Sweeps sammajjati. v.
Swept sammattṭha; sammajjita. p.p.
Synonym pariyāya. m.m
Syrup pāna; pānaka. n.
Tail naṅguṭṭha. n. vāladhi. m.
Taker gāhaka. m.
Takes in paveseti. v.
Takes off (a hat, etc.) omuñcati. v.
Takes refuge in saraṇaṇ gacchati.
Takes trouble vihaññati. v.
Taking gahaṇa. n. gāha. m.
Talk, friendly sallāpa. m.
Talkative vācāla. adj.

Talking kathenta. *pr.p.*
Tamil Damiḷa. *adj.*
Taste rasa; assāda. *m.*
Teacher ācariya; satthu. *m.*
Teaches sikkhāpeti; uggaṇhāpeti. *v.*
Telling vadanta. *pr.p.*
Tells ācikkhati; vadati. *v.*
Temple devāyatana. *n.*
Ten thousand nahuta. *n.*
Terrace ālinda. *m.*
Territory janapada. *m.*
That much tāvataka. *adj.*
Theft theyya; coriya; adinnā-dāna. *n.*
Therefore tasmā. *in.*
Thereupon atha. *in.*
Thickly ghaṇaṇ *ad.*
Thing upakaraṇa; bhaṇḍa. *n.*
Thinkable cinteyya. *pt.p.*
Thinks manoti; cinteti; maññati. *v.*
Thirst pipāsā; taṇhā. *f.*
Thirsty pipāsita. *p.p.*
This much ettaka. *adj.*
Thought cintā. *f.* ceta. *m.n.*
Three and a half addhuḍḍha. *m.*
Throne sihāsana. *n.*
Throws khipati. *v.*
Throws away chaḍḍeti. *v.*
Thus iti; itthaṇ. *in.*
Tiger vyaggha. *m.*
Tight daḷha. *adj.*
Time samaya; kāla. *m.*

To accompany anugantuṇ. *inf.*
To arrive pattuṇ. *inf.*
To attain paṭiladdhuṇ. *inf.*
To avoid nivāretuṇ. *inf.*
To carry hattuṇ; harituṇ. *inf.*
To cut chettuṇ. *inf.*
To do kātave; kattuṇ; kātuṇ. *inf.*
To drink pātuṇ. *inf.*
To dry sosetuṇ. *inf.*
To grieve socituṇ. *inf.*
To inform ārocetuṇ; nivedetuṇ. *inf.*
Told āha. *v.*
Told vutta; akkhāta. *p.p.*
To obtain laddhuṇ. *inf.*
Took by force ahāsi. *v.*
Tooth-brush dantakaṭṭha. *m.*
Top matthaka; agga. *m.*
To perceive boddhuṇ. *inf.*
Topic for meditation kammaṭṭhāna. *n.*
Torch ukkā; daṇḍadīpikā. *f.*
To release vissajjetuṇ; muñci. *inf.*
Torrent ogha; sota. *m.*, dhārā. *f.*
To say vattuṇ. *inf.*
To see passituṇ; oloketuṇ. *inf.*
To show dassetuṇ. *inf.*
To stand ṭhātuṇ. *inf.*
Tottering pavedhamāna. *pr.p.*
Touches phusati; parāmasati. *v.*
Towards santikaṇ. *ad.*
Town nagara. *n.*

- Townsmen* nāgarika. *m.*
Tramples maddati. *v.*
Trance jhāna. *n.*
Tranquilled nibbuta ; samāhita. *p.p.*
Translates anuvādeti ; parivat-teti. *v.*
Transmigrating (saṃsāre) saṃ-saranta. *pr.p.*
Traveller pathika ; panthaka. *m.*
Travelling vicaranta ; cārikaṃ caranta. *pr.p.*
Travels sañcarati. *v.*
Treacle phāṇita. *n.*
Treads upon akkamati. *v.*
Treasurer setthi ; bhaṇḍāgārika. *m.*
Treats saṅgaṇhāti ; sakkaroti. *v.*
Tree duma. *m.*
Trembles kampati ; vedhati. *v.*
Trembling kampamāna. *pr.p.*
Triad tika ; taya. *n.*
Troubles viheseti. *v.*
Trunk khandha. *m.*
Truth sacca. *n.*
Tryin^g ussahanta ; vāyamanta. *pr.p.*
Tumour abbuda. *m.*
Tunnel ummagga. *m.*
Turned down nikkujjita. *p.p.*
Turning round parivattanta. *pr.p.*
Turns up ukkujjeti. *v. t.*
Turns round parivattati. *v. i.*
Turquoise veḷuriya. *n.*
Turtle kacchapa. *m.*
Tutor sikkhāpaka. *m.*
Twice dvikkhattuṃ. *ad.*
Twin yamaka. *adj.*
Two and a half aḍḍhateyya. *m.*
Twofold diguṇa. *adj.*
Tyre nemi. *f.*
Ugly virūpa ; dubbaṇṇa. *adj.*
Unable asakkanta. *pr.p.*
Unconfused visārada. *adj.*
Undergoes nigacchati ; vindati. *v.*
Understands vijānāti. *v.*
Undigested food udariya. *n.*
Unguent vilepana. *n.*
Unfastening vighāṭana. *ger.*
Unfastens omuñcati. *v.*
Unhurried ataramāna. *pr.p.*
Union saññoga ; saṅgama. *m.*
Unites saṅgameti ; ekibhāvam upaneti. *v.*
Until yāva—tāva. *in.*
Universal lord lokanāyaka. *m.*
Universal monarch cakkavattī. *m.*
University nikhilavijjālaya. *m.*
Unknown avidita. *p.p.* apā-kaṭa. *adj.*
Unobtainable alabbhaneyya. *pt.p.*
Unparalleled niruttara ; appa-ṭipuggala. *adj.*
Upper skin chavi. *f.*
Uses pariharati. *v.*

- Utmost care* adhikatarussāha. *m.*
Vanquishes parājeti. *v.*
Various nānā. *in.* nānāvidha ;
vividha. adj.
Vault abbhantara (-gabbha).
m.
Vehicle vāhana ; yogga. *n.*
Venerable āyasmantu. *adj.*
Verbal vācasika. *adj.*
Vessel bhājana. *m.*
Vexed appatīta ; ruttha. *p.p.*
Vexes dussati. *v.*
Views passati. *v.*
Villager gāmika ; gāmaṇḍī. *m.*
Violated padhaṇṣita. *p.p.*
Vulgarity hīnatā. *f.*
Walking gamana ; sañcaraṇa.
ger.
Wanderer saṇcāraka ; pariya-
 ṭṭaka. *m.*
Wandering cārikā. *f.*
Wandering ascetic paribbājaka.
m.
Wanted icchita. *p.p.*
War yuddha. *n.* saṅgāma. *m.*
Warbles nikūjati. *v.*
Ware bhaṇḍa. *n.*
Warrior khattiya. *m. & adj.*
Was ahosi ; abhavi. *v.*
Was able asakkhi. *v.*
Washes pakkhāleti. *v.*
Washing dhovana. *ger.*
Watch of the night yāma. *m.*
Watcher pālaka. *m.*
Watching rakkhanta. *pr.p.*
Water-bird sārasa. *m.*
Wavering vyathita. *p.p.*
Wayfarer addhika ; panthaka.
Wealthy bhogī. *adj.*
Wearing paridahanta ; nivā-
 senta. *pr.p.*
Weary kilanta. *p.p.*
Weaver tantavāya. *m.*
Weaves vināti ; vāyati. *v.*
Week sattāha. *n.*
Weeping paridevamāna. *pr.p.*
Weeps parodati. *v.*
Welcome svāgata. *adj. & p.p.*
Welfare abhivuddhi. *f.* attha.
m.
Well kūpa. *m.*
Well sammā ; sādhu. *in.*
Well-known pākaṭa ; abhiññāta.
p.p.
Well-practised suciṇṇa. *p.p.*
Well-to-do sukhita ; dhana-
 vantū. *adj.*
Went pakkāmi. *v.*
Western pacchima. *adj.*
Wheel-gem cakkaratana. *n.*
Where kahaṇ ; kuhiṇ ; kutra.
ad.
Wherever yattha ; yattha kat-
 thaci. *ad.*
White lotus puṇḍarika. *n.*
White water-lily kumuda. *n.*
Whole nikhila ; sakala. *adj.*
Wicked duṭṭha. *p.p.*
Wicked person asappurisa. *m.*

- Wife* dāra. *m.* jāyā. *f.*
Willing to come āgantukāma. *adj.*
Willing to learn uggaṇhitukāma. *adj.*
Wind māluta; vāyu; vāta. *m.*
Wins jināti. *v.*
Winter hemanta. *m.*
Wise pañña; paṇḍita. *adj.*
Wiseman medhāvī. *m.*
Wishes icchati.
Wishing ākaṅkhamāna; icchanta. *pr.p.*
Wishing to drink pātukāma. *adj.*
Woman vadhū; nārī. *f.*
Wood dāru; kaṭṭha. *n.*
Wooden kaṭṭhamaya. *adj.*
Word vaca. *m.n.* vācā. *f.*
Work kamma; kāriya. *n.* kammanta. *m.*
Worldly lokiya; lokika. *adj.*
Worthy araha. *adj.*
Worshipful namassaniya. *pt.p.*
Worshipped vandita. *p.p.*
Worshipping namassamāna. *pr.p.*
Worthy bhadra. *adj.*
Would engage in payojeyya. *v.*
Would get (he) labhetha. *v.*
Would have attained (he) adhi-gacchissā; pāpuṇissā. *v.*
Would have been (he) abhaviṣṣā.
Would have born (he) uppajjissā. *v.*
Would obtain (he) adhigaccheyya. *v.*
Wounded khata; vaṇita. *p.p.*
Wraps in upanayhati. *v.*
Wreath dāma. *m.*
Written likhita. *p.p.*
Wrong path ummagga. *m.*
Yak camarī. *m.*
Year by year anuvassan̐ *ad.*
Yoked yojita. *p.p.*
Young dahara. *adj.*
Youngest kaṇiṭṭha. *adj.*
Young one potaka. *m.*
Zenith uddhaṇ. *ad.*

